



A JOURNAL OF PRACTICAL REFORM, DEVOTED TO THE ELEVATION OF HUMANITY IN THIS LIFE, AND A SEARCH FOR THE EVIDENCES OF LIFE BEYOND.

VOL. III.

{ J. J. OWEN, EDITOR AND MANAGER, }
734 Montgomery St.

SAN FRANCISCO, CAL., SATURDAY, JANUARY 1, 1887.

{ TERMS (In Advance): \$2.50 per annum; }
\$1.25 for six months.

NO. 24.

CONTENTS:

FIRST PAGE.—Gems of Thought; Behold I Make all Things New; A New Year, a New Heart, New Heavens and a New Earth.

SECOND PAGE.—Re-Incarnation; The Soul of Things; The Earthquake Theory, etc.

THIRD PAGE.—Behold I Make all Things New; a New Year, a New Heart, New Heavens and a New Earth continued; Bible of Spiritualism, etc.

FOURTH PAGE.—(Editorial) "Happy New Year;" More Coming; New Use for the Poppy; Comfort in Affliction; Among the Shadows; Carrier Dove; What Spiritualism has Done for One Man; Some Ringing Words; The Sanctified; A Right to Differ; An Objection Answered; Rest; The Dead Warrior.

FIFTH PAGE.—Editorial Notes; New Year Greetings; Know Thyself; The Coming of our Angel Friends; Spirit Land; On the Hills; Publications; Professional Cards; Advertisements, etc.

SIXTH PAGE.—Prof. A. R. Wallace and Spiritualism; Prof. Cards; Advertisements, etc.

SEVENTH PAGE.—Some More Thoughts on Materialistic Spiritualism; Publications, etc.

EIGHTH PAGE.—(Poetry) A Vision. Independent State-Writing; A Review Briefly Reviewed; Grand Test Scores; Advertisements, etc.

GEMS OF THOUGHT.

Nothing debases man as much as revenge.

No one is free who commands not himself.—*Epictetus*.

Try to make life less bitter for the few who are in your reach.

Life, however short, is still made shorter by waste of time.—*Johnson*.

Kind deeds and loving thoughts are the poetry of our work-a-day lives.

She smiled so joyously that God seemed in her countenance to rejoice.—*Dante*.

Would you attain to the love of God? Begin by purifying yourself from all known evil.

Death is the key that unlocks the door of the many-mansioned house of our Father.

God of old hath for his people wrought things as incredible; what hinders now?—*Milton*.

Nature has given man one tongue, but two ears, that we may hear twice as much as we speak.

Teachers exact more than ordinary of the scholars of whom they have the greatest hopes.—*Plutarch*.

Great souls by nature half divine, soar to the stars, and hold a near acquaintance with the gods.—*Röwe*.

It is not until we have passed through the furnace that we are made to know how much dross was in our composition.

Very slight words and deeds may have a sacramental efficacy, if we can cast our self-love behind us, in order to say or do them.

Choose rather to leave your children well instructed than rich. For the hopes of the wise are better than the riches of the ignorant.

So walk in the heart with God, and not to be held in bondage by any outward affection is the state of a spiritual man.—*Thomas A' Kempis*.

It is idle to hope by our short-sighted contrivances to insure to a people a happiness which their own character has not earned.—*Channing*.

God does not pamper the good man with delicious fare but tries him; he accustoms him to hardship and prepares him for himself.—*Seneca*.

If a man would truly attend to the course of his inner life, he would discover the entire series of ages buried, as it were, in his mind.—*Herder's Philosophy of History*.

The crucial test of a thoughtful mind is a sense of the mystery of life in this world; of our being and destiny. The mind that regards everything as common and as a matter of course, has not begun to think.

Truth is an immortal and eternal thing. It bestows not a beauty which time will wither, nor a courage which may quail before a human tribunal; but only things just and lawful, from which it divides and destroys all that is unjust.

Behold I Make all Things New: a New Year, a New Heart, New Heavens and a New Earth.

A Discourse by the Guides of W. J. Colville, Delivered at Assembly Hall, San Francisco, Sept. 20, 1886.

[Reported for the GOLDEN GATE by G. W. Hawes.]

There are many paradoxes in the Bible and there are many paradoxes in human life; our subject this evening is a paradox, if one may judge from the texts, for we have chosen these: "There is nothing new under the sun." "Behold I make new heavens and a new earth."

If there is nothing new how can there be a new earth? There is in reality nothing new, for everything which is truly good and enduring is eternal; and in many of our teachings we have found it to be our particular duty to impress on all our hearers the necessity of affirming the eternity and indestructibility of the human soul.

We may certainly say there is nothing new, for everything that is real must have existed forever and forever in the eternal thought, in the infinite mind, in the divine idea; and as all science tends in the direction of affirming that there are no new atoms, that there is nothing whatever new in the realm of universal substance, we cannot suppose that an eternally existing Deity has old, old thoughts and some new ones, some old ideas and some new ones. If our souls are real thoughts of God, if we are divine ideas made manifest in form, then we are related to infinity and eternity, and our nature, instead of being new at the moment when we come into relation with earth, is so old that it is related to God's eternity and yet perfectly new so far as its manifestations on the sub-lunary plane of existence is concerned.

All that man calls new is old, and all he calls old is new; there are no new truths and there are no old truths; truths are always young, but they are immortal; they are as old as eternity, but they are as young as eternity, for whatsoever is endowed with immortal being is endowed with freshness and youth, with perpetual beauty, with unfading splendor. What there is so sad about all things material and about all the experiences of earthly life, no matter how pleasant and joyful they may be, is that all material things fade away, and one of the strongest arguments which has ever been presented by the logical mind in favor of the soul's immortality is that man desires the permanent, and can never rest contented with the transitory; he desires the eternal, and the temporal can never satisfy him. When he enters into a mood of ecstasy and is surrounded by things most beautiful and bright and fair, the one ejaculation of his inmost spirit is "Oh, that these forms might never fade! Oh, that this day could never end! Oh, that this sun could never set! Oh, that this enjoyment could never cease!"

But in all human joy and gladness the one note of sorrow is that all things come to an end. The mother rocks her babe upon her knee and rains kisses upon its pure and innocent features, never tired of contemplating its infantile loveliness, but sorrow fills her heart when the thought crosses her mind, "The time may come when my babe will err and go astray, and the time will certainly come when that fair little body will have grown old and wizened if only a few scores of years pass over it, and the same time will surely come when either in youth, in age or maturity that lovely form will be buried in the earth."

But if the mother gazing upon her child could see through the thin veil of flesh and peer into the depths of immortality; if she could see the divine nature of that little one and know that her babe was God's offspring in soul, even as it is her offspring in body, if she could gaze upon the divine beauty indestructibly imprinted upon every feature of that child's spiritual life, then she would have no fear, there would be for her no looking forward into the future and dreading that the hour might at any moment come when separation, decay and death would wrest her most loving and lovely treasure from her.

And so it is with all the delights of friendship and with all the joys of earth; friends and lovers meet, and when most perfectly contented with each other, their

feeling is, oh, that this might never come to an end. Oh! that we might be eternally united as we are united now! But they know that the hours of day are rolling swiftly by, that time and change and distance, and perhaps even their own fickleness, if all is but a mere earthly attachment, will separate them the one from the other, and thus there is a worm at the very heart of their fairest flower and a drop of bitterness in their brimming cup of joy, which, were it not for that one drop of gall, would be filled to overflowing with the very nectar the gods distil. Their one dread and sorrow is that all human associations on the external plane come to an end, that the brightest days must soon be over, the most enjoyable occasions pass only too swiftly away.

But if friends and sweethearts could look beyond the external form and could realize that all true union in soul is a union for eternity; if they could turn their eyes to the distant heavens, count the unnumbered worlds, measure their distances one from another, and calculate the almost incalculable periods occupied in their revolutions, and then realize that though they were to pass from star to star, from system to system, beyond the utmost limits of man's horizon even when aided by the most powerful telescope, that were they to live until all those worlds had sunk into nothingness or been resolved into primal chaos so far as their outward forms were concerned, they would be no nearer to the end of their joy, to the close of their day of happiness, to the exhaustion of their love for each other than at the moment when they sat mourning and lamenting because of the transitoriness of all earthly enjoyments; if they could only infuse the immortal element into all their earthly pleasures and elevate their affections to that plane of being where time and space and death are unknown, then their cup of human happiness would indeed be full.

Thus the eternal, the infinite, the immortal, the everlasting, can alone satisfy the need of man, and why? Because man has immortality in him and is related by bonds indissoluble to an eternity which nothing but eternal affection and eternal joy can satisfy.

If we can succeed in lifting every joy, every pleasure, every affection, every beautiful occasion, every charming form to its highest power—raising it to its immortal station, then we can indeed exclaim, "There is no time for us, so time will never end; we are now and ever in eternity. There is no space for us, so we shall never come to its limits, for we are dealing with infinitude. There are no endings for us, for the love and joy we feel had no beginning and therefore can have no termination."

When the immortal element enters into all our thought and feeling, even though we do indeed say adieu, we commend our friends and all our cares to God as the word signifies and that is all; we do not say farewell, for we do pray and hope and believe every one we love will fare so well—that they will fare upon living water and living bread forever. We do say good-bye, may God be with you and his protection be realized by you. But this farewell, adieu, good-bye, instead of being uttered in tones of pain and anxious wringing of hearts is only a pean of praise and commendation of all whom we love to the eternal goodness.

In that spirit we stand before you this evening to say good-bye, to say farewell, to say adieu, and in saying these words we only express our earnest thought and hope that you may realize the omnipresent God of love and wisdom, and the eternal good in everything, and that you may fare upon what can forever content your spirit until you experience a joy inexpressible, not only in this world but in all the worlds in space in which you may be called to dwell during your spirit's everlasting journey.

From this very moment let us all resolve to begin everything in life anew and fresh. The object of keeping anniversaries and festivals, of coming together and recalling past events and looking forward into the future, is not to foster a belief that one time is holier than another, but we all know that what is not done at regular times is not apt to be done at all. Whenever occasion offers it is well to meet together to review the past and forecast the future. It is always well to look back, because when we revert to past scenes we not only see very much to be thankful for

but we can also learn by past mistakes not to commit follies and indiscretions in the future similar to those which have caused us pain and annoyance in the past.

We are no pessimists and no accusers of human nature; we do not set ourselves up in judgment upon any human thought, word or action, or pretend to tell you how much better you might have been than you have been, or how much better you might be now than you are; we leave that to your own consciences, to each one's individual sense of right and wrong, to your own discrimination between good and evil. The continual attacks made by the self-righteous upon other people cause a great many persons to neglect their own reformation, though they are always busy-ing themselves about the conversion of other people. If every one would set their own houses in order, reform their own conduct, purify their own thought, improve their own actions, sanctify their own words then they would become burning and shining lights wherever they went, and the light and heat proceeding from the candles lighted on the divine candlesticks of their truly spiritualized characters would warm and enlighten others whithersoever they wended their ways. If every individual would turn attention to his or her moral and mental improvement, realizing that only by so doing can any one be a blessing and a benefactor to mankind, people would bring themselves into a condition in which they could not do other than help, bless and benefit mankind. If we all set to work to mind our own business and to accomplish our own culture in the right spirit, we would never be selfish, never egotistical, never imagine ourselves of more importance than others, we should be moved by no feeling of pride, fancy, vain gloriousness or desire to excel so as to outrival the rest of mankind, but what we should do and what we should feel would be simply this: That God has given each one his own body and mind to keep in right condition, and that the Garden of Eden we have to dress and keep in order is our own nature, not the nature of somebody else; that the trees which we have to prune are those which grow in our own being, and the flowers which we have to cultivate are the graces which can adorn our own individual spirit. When we thus make our own lives more beautiful what a very simple and easy thing it is to reform the world. You cannot reform a great world of more than a thousand millions of human beings; you cannot go to all the corners of the earth, to the continents and the isles afar off and preach to all mankind, carrying tidings of truth to every individual by direct personal application, but what you can do is to bring the kingdom of heaven into the world by first developing it within yourself. While the task of reforming a multitude is herculean and well-nigh impossible, the task of individual reformation and improvement is a very simple, a very practical, and, comparatively speaking, a very easy thing. If all members of this audience to-night were to feel that their work was to reform themselves; if a thousand reformed people were to go out into the world, each one carrying with him the leaven of a new life, what would be the result in society by this time to-morrow? If each individual were to feel intensely that his own culture and improvement means the culture and improvement of mankind, so far as he individually can bring it about, they would banish forever all selfish hopes of heaven and all superstitious fears of hell; all thought of personal reward and all dread of personal punishment, for the truly great and glorious spirit is the one who forgets self in humanity, who never looks forward to a heaven for his own delectation, though he finds one when he does not seek it; he never thinks of avoiding hell for himself, but by always seeking to bless mankind finds there is no hell for those who live in the love of truth and the practice of goodness. If we eliminate from all religious teachings and from all moral education the terribly mean and contemptible impetus that we shall be rewarded if we do good and punished if we do evil, though that this is so is an abstract truth and certainly a fact in the universe, we are quite incapable of doing good when we are actuated by selfish motives, as the very first principle in goodness is unselfishness; as there is no goodness whatever in trying to make a cosy corner in the kingdom of heaven for one's self, as such en-

deavor is only an evidence of self interest, persons cannot really do good in spirit or motive when they are only trying to get to heaven because they think it will be a nicer place to live in than hell. They cannot prepare themselves for that joy and blessedness which follows upon a noble life, unless they live a noble life, and there is no nobility in a life that does not freely give itself away in love to bless and benefit mankind.

Thus in moral education, in true spiritual culture we strike the key-note at that point where the individual sees in himself a means of blessing mankind, and loves himself only so far as this and cultivates himself only to this end; that he perceiving that as he becomes cultured his neighbor's interest is promoted and truth divine more fully proclaimed and circulated he aims at his own improvement as an instrument in universal benefaction. This is the genius of Altruism.

We trust each will carry away this one idea concerning a new heart; that the old heart or old Adam that needs to die and be overcome expresses itself in that heathenish proverb adopted by so many, "Look out for number one; look out for yourself, or else nobody will look out for you." Turn to those diviner utterances which declare that looking out for others is the only looking out that we should care to do in the world or in the universe, but in looking out for others and in asking ourselves the question, "What shall we do to save others?" The answer comes, "Physician, heal thyself." You cannot teach what you do not know; you cannot give what you do not possess; you cannot impart that which you have not developed or received, and therefore set to work to save yourself but only after you have first queried, "What shall I do to save others?" Save yourself because in the saving of yourself you make it possible for you to save others. In this way the divine natural instinct of self-preservation harmonizes perfectly with the divine ethics of Altruism. The very highest moral maxim in the world to-day in its most cultured and aesthetical circles is, *do all for others*, and in doing all for the sake of others you do the very best possible thing for yourself.

The New Testament utterance, "He who would lose his life will find it, but he who would save his life will lose it," is metaphysically true in all its manifold applications; and if we have learned anything by our study of metaphysics, of theosophy, of spiritual philosophy, we must have learned that all happiness, which Orientals call Nirvana, and Christians call the Kingdom of Heaven, and what Spiritualists call the brighter regions in the spirit world, springs entirely from following out the divine principles of pure Altruism. This divine truth that we must do all for others is the foundation of what may be termed a new religion; new yet old—but without doubt very new, indeed, to many prevailing modes of thought, and very revolutionary in its effect upon many existing customs.

When we have been continually requested to give our views on religious and theological topics we have always endeavored to state our opinions so broadly that our creed would exclude none who are really desirous of living the higher life, but on the contrary freely include all. We are quite certain that while our views can not harmonize (and we do not wish them to harmonize) with narrow, illiberal and ultra conservative interpretations of Scripture and the religious tenets of the various sects which people the earth, we have not intentionally said anything to antagonize any system in the religious world which has a practically elevating tendency.

We neither expect or hope if we ever establish a society here, or are called upon to minister regularly to one established by others, that every one who joins it or attends its meetings will agree with us in all our opinions and ideas. We trust we shall never be set up as a standard of authority; and very much less do we hope that anybody will ever suppose we are infallible. To agree entirely with any speaker or teacher merely because that speaker or teacher says or writes something is to deny to yourself your own right of private judgment and to dwarf your own mind which should ever be free as birds in the unfettered air. To think that any one has a right to stand before you as a teacher and leader in the highest sense is erroneous, for there is only one infallible

(Continued on Third Page.)

[Written for the Golden Gate.]

Re-Incarnation.

[Radjah Delaram-moor, through the mediumship of Dr. H. A. Donaldson, Lawrence, Kansas.]

This is a subject that has for many ages engaged the attention of a great many minds, and like many other truths it has seldom been recognized in its purity and simplicity. Man's mind, like the pendulum, touches the extremes, but halts not to analyze the nature of the parts of the circle in which it swings. If we view the subject as it is represented by many of those who write or speak upon it, we do not wonder that so many are repelled, rather than invited to an investigation of its principles. We simply desire to offer our views on the subject,—that which we believe to be the truth, hoping that it may finally lead to a higher and purer conception of the truths that make it one of the most beautiful and instructive subjects which man can deal with.

It is not necessary to rehearse the various ideas that are believed and taught as to what re-incarnation means. They have ample age to recommend them to the consideration of all who are interested in the subject. Mankind is but too prone to judge of new ideas (or old ones either) from the surroundings which he finds them associated with, or from the apparent source from which they come to him. So is it in this age in regard to the present subject, which has been distorted and disfigured until scarcely a trace is left of its grand and symmetrical form. 'Tis true that grand truths often have to be forced out of their own beautiful forms, to accommodate the illy-shaped and ungrown condition of the minds, before they can receive them at all. But the truth itself will finally regain its pristine form, and as it does, the mind in which it finds a lodgment will also assume a corresponding shape.

Re-incarnation is the return of a spirit to earth-life. The manner, the relation it bears to a body while here, and the object of the return, are the points from which radiate the different opinions regarding its nature. There is a law by which a spirit can come in rapport with certain embodied spirits. By this law it becomes in a measure a unit with the embodied one. They become to a certain degree absorbed by each other. The spirit must come into the real life and feelings of the one in the body, sensing its desires and dislikes, its sorrows and joys; sensing all it feels on every subject it comes in contact with, and gradually unfolding the sensibilities of the one embodied to that degree where it can sense and feel those of the spirit, and thereby uplift it to a higher and more spiritual plane. The spirit to be re-incarnated does not take on a body as at its first formation. Spirit identity is not first in any case. There never was a spiritual being before a body any more than there was the perfume of a rose before the rose was formed. There was spirit, but unconnected with mind. We classify man into soul, spirit and mind. When we speak of spirit we mean as it is connected with mind and soul. No spirit ever inhabited a body the second time, as it did the first time. Every spiritual being has at some time been an inhabitant of a physical body, on this or some other planet. Separate spirit identity begins its career in some physical form, and never afterwards passes through a life in that manner. Mind is but the force through which the spirit transmits the will of the soul. Through and by the relation and union of these forces, and the union with the more material ones of earth, (or some planet) man's existence begins; after this he becomes independent of a physical form. Few pass into spirit-life who have first drawn from the body all which it holds of the soul's needs. Most pass over in an unfolded state, and the mind is but an avenue for the spirit to transmit the mandates of the soul to the external world. The purity then of what is thus transmitted depends upon the even unfolding of the mind, as does the manifestations of the embodied mind depend upon the condition of the material through which it has to operate. All knowledge which man gains must be received through some of the faculties of the mind. These faculties are formed by the union of separate forces diffused through space. Each faculty is endowed with the power to be the channel for the transmission of a particular kind of truth. Therefore when any of the faculties are ungrown, when the spirit passes from earth-life, there will that time come when it will be necessary for it to return to earth conditions for that degree of growth which can only be obtained here. The union of the forces which comprise the man is first effected only in earth conditions. The unfolding of man is but the addition in a harmonious order of (to him) new faculties. This addition and union can only occur in connection with a physical form, and if not gained by the spirit while inhabiting a form of its own, it must then return at some time and by coming *en rapport* with one in a body, and directing and controlling the surroundings of that one's life, cause it to pass through the experience which would develop and bring forth these faculties. All progress will come to an end until these demands are satisfied. Man will never be through with Mother Earth until after he has had implanted within his mind the germ of every force belonging to her nature. He may progress for many thousand years, furnished by

the knowledge gained in earth-life, yet the time will come when he will feel the need of a certain kind of knowledge, but his mind has no avenue grown to receive it through, and to progress further is impossible without it, then he must return to earth conditions to have the foundation of this hitherto unknown faculty laid or begun, which can only be obtained in this way.

Forces or faculties of the mind can only grow in spirit-life. The germ must have been implanted in the mind during its connection with earth-life. These rudimentary forces require a sufficient length of time for growth before they are self-sustaining, independent of earth conditions. The power to elevate the man must spring from the growth and unfolding of the germ within him. The spirit of the unborn that has passed to spirit-life must remain in earth conditions in order that the already acquired faculties may unfold, and that it may have implanted in its mind the germ of other faculties to serve as avenues for the transmission of forces which the being is destined to meet in its onward journey of progress. These germs after being acquired may perish, in this or in spirit-life, from the want of the cohesive principles which is necessary for the union of all forms of matter. The spirit world is as powerless to germinate faculties belonging to mind, or to be added to it, as it is to bring into existence a spiritual being independent of earth conditions. The elements of which they are composed, can only unite under certain conditions and found only in the earth sphere (or some planet). No spiritual being can gain in its first existence in earth-life all the germs or foundations of principles that it may require in the ages to come. Therefore a return to Mother Earth becomes a necessity in the existence of every one born or framed upon her bosom.

Re-incarnation implies more than merely the presence of a disembodied spirit, or that of controlling the mind and organism of an embodied one. It is a truth that spirits who have but recently left the form, do come into the life of those in the form, for various purposes, and remaining there for shorter or longer periods of time, often to the injury of the one in the body. This is not re-incarnation; it is but the continuation of the unfinished earth-life. They still remain incarnated in the earth conditions; they have not yet acquired the power to be self-sustaining independent of earth forces. Many do not have the power to sustain themselves in another land, save the one in which they lived in during their life in the body. Thus many who were inhabitants of this continent, as spirits when free from the body, could not sustain themselves in the conditions that surround another continent until they had gained that power which can come alone from those conditions.

A spirit, therefore, before it is eligible for re-incarnation, must have become by experience possessed of sufficient power to exist separated from all immediate contact with earth conditions. Often after a separation of many ages from earth, the spirit finds the necessity for a return, and meets with much difficulty in being able to find a being into whose life it can come, and so direct the course of that life, that it will travel in the pathway which will lead to the kind of experience the spirit requires. The requirements of the spirit, it must be borne in mind, are not always of that nature which the conditions surrounding the embodied one would produce. They are of a more refined and unfolded nature. They are a degree of requirements which are often unknown to earth life; a kind of needs or a power, whose application can not be made under any of the conditions that surround the embodied one. Thus those on a material plane would judge the life of the one into whose life the spirit had come to be a failure. There being, therefore, a certain degree of unfolding of mind-power, possessed by the spirit before it can be re-incarnated, it is a truth, that none but highly developed and refined spirits can come within the meaning of the subject. When mankind can realize this beautiful truth to its full power, then there will be nothing to fear in regard to re-incarnation; for the re-incarnated spirit can not from its own nature, do aught but to elevate and inspire the one embodied with higher and more noble aspirations.

It is necessary, in order that the spirit be successful in its object, that the embodied one be capable of being refined and moulded into a more spiritual condition. The one selected in earth-life must, as far as possible, have the rudiments for the same aspirations. It must, as far as possible, be a reflection of the spirit's nature; and which it is the spirit's duty to endeavor to unfold by every possible means. The spirit, by entering into the conditions and feelings of the one in the form, quietly and silently changes the life of that one into often entirely a different channel from that which it would have journeyed had it been left to ordinary influences. The spirit may not need to remain with an embodied one during its whole life in the body. The experiences which it needs may belong to only a very small portion of its existence here. It may be from the want of something it needed in infancy, childhood, early manhood or womanhood. It may have been something it missed in middle life, or old age. It may have been the unsatisfied want of some of the loves for which it needs to return to get. Those who pass into spirit life with no love for music, or the harmony of sound in their natures, may develop in all other faculties to a high state of perfect-

tion. They may even have passed into the higher realms, and become independent of the earth conditions for ages, yet there will come a time in its life, a point when it will be necessary for it to learn the rudiments of music before it can rise higher or advance further. It might be asked, have they no music there? Are there no teachers there? Can not the spirit learn music in the spirit world? To each sphere or plane in the spirit world there is an inherent power or force for the production or growth of every faculty, or, rather, for the unfoldment of a faculty from a certain different stage of growth.

The earth-life is the sphere where must be laid the germ, the seed from which the faculty is to unfold. The earth conditions furnish the power for its unfoldment only to a certain point, after which its further unfoldment must be gained in a higher sphere. Therefore, all the parts which belong to earth-life can only be gained in that life. If a being have passed from earth-life without having found its soul mate, and even if it should find it in spirit-life, there still is left unsatisfied that experience which belongs alone to earth-life in the natures of each. They must return to earth conditions to gain it. All demands of the soul in that direction must be satisfied. If from some cause while in earth-life it has missed a mother's love; if its life has been void of the influence coming therefrom, then there will be a part of its nature ungrown. It will have to associate itself with a form which does receive the blessings of a loving mother, and by coming *en rapport* with that one, receives with it that which its nature requires. But not every mother's love would satisfy its demands. It may be necessary for the spirit to make parental preparations in order to bring about the conditions necessary for certain experiences it requires. History furnishes many accounts of re-incarnation. The Nazarine was but the embodied one through whose organism, mind and spirit, the spirit Christ was incarnated. "I am not of this world," had a far deeper meaning than was fathomed by those spoken to. The knowledge gained by the spirit in the higher spheres can be retained while on its return to earth. But there is but little opportunity for its application in earth spheres. Those who are re-incarnated, by their superior wisdom and power can control the destinies of the embodied one to a greater extent than those who have but recently left the form. For every re-incarnated spirit there is one in the form elevated to a higher plane.

Thus, when mankind understands what a vast number of spirits are awaiting and working to find those whose lives they can come into and sup with them, walk and live with them, helping them to unfold, imparting to them strength and wisdom, sorrowing with them in their sorrows, and joying with them in their joy, then will begin to dawn the Sun of Righteousness, which will transform a world of tears into one of smiles and sunshine.

The Soul of Things.

EDITOR OF GOLDEN GATE:

Our society held a most interesting meeting last Sunday evening, and all under the volunteer contributions of members of the same. The exercises, after the music, commenced with an original poem by Mrs. M. J. Pollock, written by inspiration, entitled, "Our Loved Ones Over There."

The leading lecture of the evening was that of Dr. Forden, recently from Kansas City, but now a citizen of Portland, and a member of our society. The Doctor gave, in eloquent language, the meandering pathway in which he had traveled through creeds and dogmas, and cold materialism, up to the blessed knowledge of Spiritualism. He expatiated upon the great life principle of the universe of matter as brought to view in rolling worlds and blazing suns upward and outward, unfolding to the student of nature. Then descending into the microscopic world showed the wonders revealed in a drop of water; then came the revelation of the spirit world, finer than the human eye could trace, but still more real than what we call the material world.

Following him, Bro. Williams came forward with his original thoughts well spoken in his own graphic style in which he proposed the question, "Has not the drop of water a soul as well as the solar system?" This question called out interesting remarks from Dr. Forden and others, from which another question sprang, "What is it that holds our individuality and makes each one the 'I am' now and in the spirit world?" From the discussion which followed it seems that memory was the great keeper that held watch and ward over the kingdom of the soul of man.

Thus the evening passed off pleasantly, and seemed to be enjoyed by every one present, bringing to light at least many a heretofore hidden treasure held by individual members of our society. Long may she wave, is the sincere desire of
C. A. REED.

PORTLAND, Dec. 27, 1886.

THE Prohibition vote in Texas at the recent election was from 25,000 to 30,000, being an increase of nearly 1,000 per cent over the St. John vote. One of the Prohibition nominees for Congress came within two votes of being elected, another cut the Democratic majority down to 10,000, and several Prohibition members of the Legislature were elected.

[Written for the Golden Gate.]

The Earthquake Theory.

[Written through the hand of Amelia Greenwood, M. D., of Boston.]

Fire and water are the two principal causes of earthquakes.

There are large rivers and streams of water existing hundreds of feet below the surface of the earth; and many of these large rivers make their circuitous and serpentine way down from the upper and mountainous regions of the earth into the sea; the same below the crust of the earth as upon its surface. And being very deep below the surface they do not, of course, empty themselves into the sea until a place of discharge is reached far, very far out to sea. Water, we all know, cannot run up hill, and it does not meet the sea until it finds its level.

Now, earthquakes are always more fearful and destructive near the sea than far from it. But the shock is felt all along the line of the underground river; and our recent earthquake was felt as far as Canada, and even farther still from the scene of the greatest upheaval.

We shall have to speak of volcanoes and their eruptions in order to clearly define our position. But first, we will say, that the soil of the earth does not extend down, at most, more than a hundred feet; and nearly always less. After you have passed through the soil you will find the earth made up of various substances—salt, sulphur, and minerals of all kinds. We are aware that sulphur cannot bear fire. Now, fire is generated within the bowels of the earth, and is really existing there at all times; but as it can not get very much air to feed upon it exists in a smoldering state. Even if there were no fire within the earth, it would soon be generated by certain minerals coming together. Now, when sulphur and phosphorus come together fire is the inevitable result.

Near the sea there are large bodies of phosphorus, and there are deep mines of sulphur existing everywhere within the bowels of the earth.

When a sulphur mine exists near the sea, phosphorus and sulphur are very liable to meet, consequently the sulphur mine becomes a mass of smoldering fire, and one can scarcely form an adequate idea of the depth and extent of some of these sulphur mines.

Now, these large rivers running underground, as they do, at length cut their way here, there and everywhere, just as rivers do the surface of the earth, and they form deep channels, and lie in small lakes in various places. In cutting channels, and making their way about, they sometimes cut through and burst into one of these smoldering sulphur mines that exist near the sea; and if it is a very large mine the commotion is something fearful. The water rushes in upon the burning, smoldering sulphur, a tremendous steam is generated, but it is so confined within the earth that it can not get out, and so it makes its way with awful force up the channel of the river. Of course this is all the vent it has, but it rocks and shakes the earth above and around it, at every step it takes; and it travels with fearful rapidity. It rolls, and rumbles and rocks itself along in great waves, and rises and shakes the earth in its course. The crust of the earth being solid, if it is raised in a wave at one point it must crack open at another; and this is why the earth opens and closes again in such a fearful way. Whenever the earth opens as far down as the wave of steam, of course the steam escapes at that point, or at least a portion of it does, but this is not often the case except where there are volcanoes.

When the vapor and steam reach a point near the surface of the earth, or where there is a vent, then it rushes forth; but by the time it reaches a point like this, it is very much spent and wasted throughout the entire length and channel of the underground river and its thousand and one tributaries.

We all know that there are geysers, hot spouting springs, and places where steam and vapor, and boiling water are constantly being thrown upwards, but these do not often exist near the sea; they exist near mountainous regions, where springs and rivers take their rise, and there the earthquakes find vent, and gradually make their escape.

Now, all sulphur mines that are on fire, with small streams making their way into them, do not cause earthquakes; being small, the steam and vapor which they generate, is not sufficient to rock the earth around it, but it rushes up the stream, or river, until it finds an outlet at some hot spring, or geyser.

These mines exist everywhere throughout the earth, for sulphur has a large share in making up the constituency of the earth.

Of course, after the underground river has filled the sulphur mine and extinguished the fire it overflows the mine and goes on its way rejoicing until it empties itself into the sea. Now you ask, Do not the steam and vapor find their way to the sea as readily?

Our answer is, No, not so readily, for steam and vapor have a tendency to travel upwards instead of downwards, as we all know; therefore, it makes its way up the river instead of down. The river falls into the mine and the thread of its course is broken until the mine has been flooded, and then it is obliged to make its way in different channels until it finds the sea.

When towering mountains exist near the sea there are apt to be fearful earthquakes in that region. Instance, many places in the Old World and near the Equator. The reason is that sulphur exists in larger quantities, and underground rivers are broader and more impetuous in those districts. The steep mountains where they take their rise are more abrupt, the rivers do not have so far to travel, the mines are large and deep, and many of them on fire. The earthquakes find their vent through the volcanoes, and the burning mines get more air through the craters of volcanoes and from the sea.

A burning sulphur mine will melt almost anything that exists within the earth. It will melt solid rock and nearly all minerals such as iron, and ores of all kinds; it will melt the sand of the seashore and the sand within the earth.

Old Vesuvius and all other volcanoes are outlets of earthquakes, and, as we know, their craters are often the scene of fire, steam, vapor, melted lava, which is melted metallic substance melted by sulphuric fires, while water is the great agent that sets everything in commotion, generating steam and vapor.

If one were to descend into the crater of an extinct volcano one would find innumerable passage ways leading in all directions, where the melted mass had been carried upward by steam and vapor in great molten rivers of fire. After this had been ejected from the crater of the volcano the volcano at length cooled and became extinct; but vapor and steam were the agents that pushed the lava to the summit.

Heat and light are forever rushing, find their level in the ocean of heat and light, and that is why vapor rises with such terrible force. It is really heat that rises and rushes, but when it does not carry water and other substance with it it does no harm. But when intense heat and water come in contact then heat separates the particles and the water becomes vapor, but it is always the heat that is rushing and carrying the vapor along, not the self-action of vapor, or water, for water of itself is really an inert substance and does not move of its own accord anywhere any more than it does in your water-pails unless set in motion by other and higher laws. Neither does the melted lava run up out of the crater of a volcano of itself, for it is also an inert substance, but heat carries the vapor, or water, and the vapor carries and pushes the burning lava, which is produced from melted minerals, melted by sulphuric fires, and the fires are caused by phosphorus, and sulphur.

A. G.

THE whole Christian fabric as a material organization is falling and tumbling to the ground. Religion in a denominational sense is of man's creation, but truth is inspiration and belongs to every age; and through the lips of children, and women, and gray-haired sires, and men of the world, the voice of God's inspiration speaks to-day. Is not uncertain and afar off. If you do not open your doors and sanctuaries to this voice it will find a way to enter itself; it will stand beside you in the pulpit, as it has many times, and through ministering spirits will speak in voice, and that voice will be heard. And when people will ask after you have spoken, Why, are you a Spiritualist? Then you will deny it, and say, No, I have never believed in Modern Spiritualism. Yet you have spoken its word, you have announced its Gospel, you have clad yourself in the raiment of the message that it bears, and the veil is torn aside. Out from the Christian pulpit, from the claim of ministering unto man's spiritual nature, every man must walk who does not accept the voice of God's inspiration; and if he narrows it down and clothes it in the small habiliments of church denomination or creed, after admitting it, it takes up its existence elsewhere. It is like the man who would bottle up the sunshine and carry it away into a dark corner for his selfish use; when he arrives there the sunshine is gone.—Cora L. V. Richmond.

From the *Rocky Mountain Cyclone*: "We begin the publication of the *Rocky Mountain Cyclone* with some peculiar difficulties in the way. The type-foundry from whom we bought our outfit put this printing-office phial to supply us with any ephs or cays, and it will be phour or phive weeks before we can get any. The mistake was at phound out till a day or two ago. We have ordered the missing letters, and will have to get along without them till they come. We don't like the look or this variety of spelling any better than our readers, but mistax will happen in the best-regulated pharmacies, and tph the ph's, and c's, and q's hold out, we shall creep (sound the c hard) the *Cyclone* whirling after a fashion till the sorts arrive. It is no joke to us—it's a serious aphphair."

In the clear, pure, open air of heaven, in the bright space that divides worlds, ministering spirits pass to and fro; they have opened avenues of communion to your world, they are speaking to souls to-day, they are interpreting the words that you do not understand, they are giving voice to a religion that you have never known, they have gone beyond ecclesiastical power, beyond the hierarchy of the church, they have taken unto all the messengers of the voice of the Spirit Father God.—Cora L. V. Richmond.

(Continued from First Page.)

teacher in the universe, and that teacher is God; there is only one thing in the universe that is worth teaching, and that is truth. It is only to the extent that any one who appears to be a teacher on the outward plane can appeal to the divinity within you, can touch the divine life and bring it into active exercise in your own being, can appeal to your love of truth and help you to see truth and appropriate it for yourself to your own and other's best advancement that he can justifiably be regarded as a teacher or a guide.

We have on several occasions alluded to the important work of the Moral Educational Society; possibly there may be those in that society who do not entirely agree with all the views we have endeavored to put forward, but our idea of moral education only is to commence at the very root of the matter of morals with every child, with every street gamin and ragamuffin, if you will, and say to such, "You are already divine, but perhaps you do not know it; you have already a divine nature within you, but perhaps you have not discovered it; you have already a good heart, but it may be you do not know how good you are, or rather how good God has been to you in giving you such a divine nature."

We heard a gentleman who is engaged in moral education in this city, and who is laboring among outcasts of every kind, say at a metaphysical convention recently held in Oakland, that in his labors among the poorest, lowest, most debased and fallen, he found there was not a single human being whom he encountered anywhere that could not be reached by divine truth provided it was uttered with convincing power; that truth always met with a response in the deepest aspirations of human nature and touched the innermost chords of human being.

We do not intend to tell people that they should go down on their knees and pray for new hearts; we do not mean to tell children that they came into the world with wicked hearts, deceitful above all things and desperately sinful. We do not ever intend to tell any children that in consequence of any sin committed by an Adam or an Eve, nearly six thousand years ago, or by their own immediate parents or progenitors, they have come into the world hopelessly cursed with error and turned away entirely from the love of God; but we want to tell them that whatever errors may appear in them are disfigurements that lie on the outer covering of their hearts; that every one has a good heart, and the worst hearts only need cleansing. There are many whose beautiful, pure, true, loving hearts have been long covered up with veils of error, and it is the work of the true spiritual teacher and moral educator to rend the veil and expose the human heart in all the beauty in which it exists by nature. By nature we are divine beings; by nature we have good hearts, and by nature we are susceptible to all that is holiest and sweetest in the universe. It is a libel upon nature to say we are naturally wicked. When we are wicked we are unnatural; when we are wicked we are abnormal; all sin and error is an inversion and perversion of our natural powers. But while in what some people would call a state of natural good we may not have arisen to the highest altitudes of spiritual good, there are divine heights in goodness beyond ordinary natural levels, but simple natural goodness is nevertheless goodness, although it may be a lower degree of goodness.

When we witness the throngs in the streets who are regarded as anything but pure and noble responding in the most unlikely manner to some divine impulse, when we see those who are accused by the world and the Church as being blasphemers manifest their divine nature in times of peril by rushing into the fire and saving their fellow-creatures from destruction, or into the water at the risk of drowning themselves; and often when a play is acted upon a stage notice how the boys in the gallery will applaud the hero and hiss the villain, and it is impossible to draw together a promiscuous assemblage of street Arabs and portray a noble sentiment without their echoing it and showing how ready they are to respond to it. We say the very conduct of the boys in the gallery of every theatre is an answer to that libel upon nature which speaks of the unregenerate human heart as totally alien to all righteousness. To those who say we want new hearts in the sense of the old ones being taken away altogether and new ones put in their place, we answer, God never makes a mistake, and when he made human nature he knew exactly what he was about; when God gave us our nature with all its manifold propensities, he blessed every one. Why then do we want a new heart? What we really want is a new revelation of the heart of man; we want a new condition of mind in relation to the human heart; we need to look at it from a new point of view, we need to regard it in a new light, and we need to newly employ all the powers with which we are endowed so that our hearts may harmoniously manifest their capabilities for loving goodness.

The absolute and entire divinity of human life is what we always have taught and always shall teach, and we announce as the very foundation of all newness in society, of all reclamation or reformation, that we must acknowledge God in man. We were asked only to-night whether we believed Jesus to be the Son of God. Of course we do, but do we believe any human being is not a son of God? Most

decidedly we do not! Do we believe there ever was or ever will be a human being who is not a child of God? We do not believe there can be a human form produced, connected with spiritual life, unless a child of God is born on earth. You are all sons and daughters of God. When we realize that our divine relationships are universal, it is quite out of the way to proclaim that one is God's child in such a manner as to suggest that some one else is not. With all the beautiful affirmations of the Christian religion we fully agree; with all the beautiful affirmations even of Calvinism we agree, for if a Calvinist says, "I am one of God's elect," we believe it; if he says, "God loved me before the foundation of the world," we believe it; if he says, "God ordained me to everlasting joy before the earth was formed," we believe it. But when he undertakes to say God has done something for him that he refuses to do for some one else, then we disbelieve his doctrine. There is no little narrow heaven in which some people can rejoice forever while others are outside; there is no little charmed circle inside of the larger circle of humanity in which are found a few privileged saints. When you undertake to keep other people out of heaven to let yourselves in, then we disagree with your notion of heaven. When you determine not to admit certain others into the divine covenant with you, then we disagree with you concerning the nature of that divine covenant in which you pride yourselves you enjoy an exclusive interest.

When we talk of a new religion, we proclaim that it will contain within its broad domain, and will enforce in all its teachings every doctrine that has ever given consolation and enlightenment to any creature upon the earth. We shall never be called upon by reason to give up our grand spiritual conceptions of the eternal parenthood of the Infinite Being; reason will never ask us to regard ourselves as occupying a universe which has no heavenly parent; and we need never turn a deaf ear to all those beautiful truths of divine election, foreordination and predestination, which have given joy to so many hearts. All that we have to cast aside when we embrace the new religion is a false and terrible idea of retribution, a useless and unending hell and an almost omnipotent devil. Once when a very noble minister preached a sermon in advance of the views of many of his congregation, people going out of the church were heard to exclaim, "Why, that man has left us nothing but God!" and they spoke as though God were something so little that if they had only God they could not possibly get along. But what can you have more than God? What truth is more than the truth of God? In God you live, and move and have your being. God means the infinitely good, and what do you need more than infinite goodness? Some people are never satisfied with infinite goodness, but it takes only finite goodness, and a very little of that to satisfy them, judging by their confessions of faith and manifestos. If the goodness of God is proclaimed as being finite, as having limits, then they are perfectly satisfied; but if it is proclaimed as infinite, as all inclusive, as taking in every world and every spirit, then they are discontented, because only finite goodness could show them an attention which it refused to show others; only finite goodness could prefer them to others and give them an advantage over others in eternity as well as in time.

And here at the very root of religion, when we have our new condition of heart, and our new conception of the universe, we shall in all our dealings with our fellow beings substitute co-operation for competition, the good of the race in place of the welfare of the unit. As soon as the principles of universal religion shall become universalized no one will think himself entitled, or wish to feel entitled to any advantage above another; no one will feel happy in the thought that he is any nearer the eternal throne than any other, and when we in our daily life and contact can prove to others by our words and actions as well as to ourselves in our secret meditations and silent thoughts, that we can take the whole world, yea the whole universe, our heart will indeed be new in this most blessed sense: It will be enlarged. All true love enables you to take more and more into your affections without having any less to give to friends of old. A tender mother's love is the truest type of love; she has at one time only one child, and when she has only one she thinks she can not love any more than one; the one child gets all the love the mother's heart has generated; but after a while another child comes and the new child brings new love with it, and the mother soon loves her two children equally well as her first, she does not love her first any less, she does not take any love from her first child to give to the second, but when the second child is born the capacity for loving increases, and therefore she has twice as much love to give when she has two children; she looks around upon them all and does not know which one she would soonest give up if she were called upon to part with any one of them; she finds when she has twelve children she has twelve times the amount of love in active expression that she had when she had only one child.

And so it is with the human soul in its everlasting progress, we shall grow in sympathy and love until we can take in the universe. Now the great and glorious heavens which are yet to be; the new heaven for us is our new idea about heaven, our enlarged conception of heaven, which

is becoming the glorious substitute for the idea of heaven of the olden times. If we can take in at a glance uncounted myriads of worlds and adore an Infinite Being who can take countless myriads of souls into his heart of love we shall have no less love for our own peculiarly near and dear ones in this state of existence or any other, because we have equal love for myriads more, as God can have no less love for any one of us, because he has infinitude of love to bestow upon every one of his creatures.

New heavens? Yes, larger heavens; a new view of heaven, a new idea of heaven. There shall be new heavens. Man's old ideas of heaven, literally speaking, what were they? Ideas of a firmament, a vaulted roof, a mere dome of sky over the earth, and little stars hung up there to give light to the earth; nothing further than the unaided eye could see—a mere vault of blue above our heads. What are the new heavens to the modern astronomer? The new heavens are so vast they are spoken of as infinite. The new heavens are the abiding places of unnumbered stellar worlds and suns in magnitude beyond compare. The old heavens were only large enough to spread a roof of sky over the earth and hold the little lights that were placed there to illuminate this one globe, the new heavens embrace infinitude but the new heavens are new only in their relation to human discovery.

In our scientific researches we have found new heavens infinitely larger than the old, but we have not lost the sun, the moon, the stars, or the beautiful blue sky; we have everything to-day our forefathers had, only as the world advanced the skies have become clearer and brighter, but have a great deal more than our ancestors had. In the days of Columbus the very place we now occupy was supposed to be a dark and dreadful abode of demons; but what did those dread and dark regions beyond the dark, rolling, Atlantic waters, reveal to those brave men who crossed the ocean and found a hemisphere on the other side? They revealed a land capable of yielding the fullest and richest supply for the numberless needs of man, and instead of navigators finding fiend-infested regions beyond those dark, mysterious waters across which timid sailors dare not sail, they discovered fig trees and palm trees, delicious fruits and gorgeous flowers, countless forms of beauty, remains of what was once a glorious civilization, an intelligent population, a land flowing with everything that "milk and honey" in ancient story could mean.

In the days of Christopher Columbus men imagined a region across the waters occupied by devils, hobgoblins, all the dark weird and awful phantoms which haunt our ignorance—and all had to die like nightmare and children's fancies when the morning light of truth shines brightly upon them, so in our progress in spiritual discoveries we do not get any new hells, we do not get any new devils, but we do get new heavens, and the new heavens grow so large they occupy all the places which the hells formerly filled; and God grows so large before our spiritual vision He takes up all the space formerly assigned to the devil.

Those who are afraid of progress, afraid of the new, afraid of reform, need only be afraid if their fear is lest the hells and the devils should go. If they are afraid they will lose God or heaven their fears are vain, they will find a larger God and a larger heaven than they ever dreamed of before. If they are afraid they will lose immortality, they will find that the revelation of to-morrow will reveal a far grander and sublimer immortal life than the revelation of yesterday ever anticipated. When we find the new heaven, like the glorious heavens above our heads, literally, we shall find our spiritual heavens stretching away into infinite distances, we shall discover rolling in the glorious ether of God's universal benevolence, world upon world, sun upon sun, system upon system, and where devils have been supposed to reign we shall find kingdoms of light and beauty, liberty and glory.

Our new heavens will give us a new earth. The religious beliefs of the world have always had a reactionary effect upon human conduct, as human development mentally and morally has always had an effect upon religious conception. Has our religion been the fountain-head of our civilization, or has our civilization been the parent of our religion? Both. Our religion has registered our barbarism or our civilization, and both our barbarism and our civilization have been largely affected by our religious concepts. If in days gone by people did not believe that God loved everybody, or could love everybody, they could not be expected to love more than God loved, so if they did not think God loved every one, of course they did not try to. And at the same time it is true if they do not love everybody themselves, they have so much dust in their spiritual eyes they cannot get a sight of the true and living God; if they are so held down by their own personal pride and prejudice that they cannot see the light of the universal heavens, they do not catch glimpses of the glories which are above, and also it is true that if they do not acknowledge these universal heavens, they do not strike the key-note to all real and great reforms.

The new heavens and the new earth wherein dwelleth righteousness—how are we to attain to these? Shall we literalize all the glowing oriental allegories which have been preserved in the Scriptures of the world? Can we believe that some day the literal heavens will melt with fervent heat and the earth be consumed by

fire? Are we required to believe that all this fair and beautiful world will be burned up, and every living thing be scorched to a cinder before a new heaven and a new earth will spring forth out of the ashes of the old? Those who are looking forward to such a consummation will find their anticipations, concerning the literal end of the world, realized about as fully as the prophecy of Prof. Wiggins that San Francisco would be destroyed by an earthquake a few days ago. Earthquakes have been predicted and they have often come, and as often, if not more often, failed to appear; they have been predicted again and again for all times and for all places, so that whenever an earthquake did happen of course it was regarded as a fulfillment of somebody's prophecy by somebody's adherents, because it could hardly have come anywhere or at any time under such circumstances that some one would not be able to say it had been predicted. But all these claims to power to predict disaster, all these prophecies that the world, or a part of it, is coming to an end literally, that the elements are to melt with fervent heat and the entire world is to be burned up before there can be a new order of things, has come to be regarded in the modern world as very much like the cry of "wolf" by the boy in the fable, who had cried "wolf" so many times that at last when a wolf really approached, nobody believed there was any danger and thus the wolf devoured the sheep at his pleasure. The result of all these predictions of coming disasters which do not come, instead of turning people's thoughts in a religious direction, instead of giving the public salutary warnings, instead of teaching the world to prepare to meet whatever disaster may come, will only influence many to think that as scarcely anything predicted ever does come to pass, there is no such thing as true prophecy at all, so if any true prophet ever should arise, a really inspired prophet, to urge people to flee from the consequences of error, they would, before his advent, have been so demoralized, so vitiated by the perpetual literalization of spiritual prophecy as to be unready, unwilling, and almost unable to accept the true message the true prophet was commissioned to deliver to them.

The truth concerning the end of the world is only this as we perceive it. The world is in God's keeping and will go on growing brighter and more beautiful until it reaches a glorious climax of perfection. Fire is a symbol of the divine light and heat of love and wisdom, of divine enlightenment and purity; and even though storms, tempests and earthquakes occasionally occur, they are all part and parcel of the great evolutionary scheme of the world's development.

Shall not the fire consume the world? Yes, the fire of love shall consume hate, the fire of truth shall burn up error, the fire of wisdom shall consume folly, the fire of purity shall consume lust. What will be burned? The hay and the stubble, the tares and the refuse, human errors and mistakes. And while those who have built upon their foundation little else than stubble may suffer loss, they will only suffer because they have put their hearts in the wrong place, and their suffering will effect their salvation, not their ruin.

When the new heavens and the new earth shall appear wherein dwelleth righteousness, this world—which is still young—this world which as yet is only a young child, which is even now suffering from the convulsions of childhood, and is about to pass on to a period of young maturity into which it will rise invigorated and beautified after all the storms that have swept over it, will be a far fairer place than it is now, but its fairness will be the result of its convulsions now.

We look forward to the fire of truth consuming error, to the fire of divine love and wisdom burning up sin and iniquity, and making this world altogether lovely. We look forward to the time when this earth will be a veritable paradise far exceeding in beauty the Eden glories of olden time.

Do not look back and dwell regretfully upon happier days and holier climes, but look forward into the future for your ideal; look forward to the world that will be, rather than to the world that has been; to sigh over the past, to grieve that the earth is not so fair as formerly, is to paralyze your arm and dry up the marrow in your spiritual nature.

But to look forward eagerly into the future, to review all the charming prophecies and histories of old and believe that in the histories of days gone by there was a great deal of the prophetic element, that men had seen their ideal floating before them, and that they saw its externalization accomplished in mind even though not in actual surroundings; to see coming before us in the glorious future a new and brighter day for humanity; a new and more loving heart for all; a new and larger heaven, a new and fairer earth; to look forward, and as we look forward to press forward; to see the glories that are approaching as certain to come; to feel that we are God's instruments in bringing them about,—not to tacitly fold our hands and wait for them to come anyhow, but to realize they are the rewards of our industry, is to indeed strike the note to the world's shout of universal victory, and pave the glorious way for the coming of new heavens and a new earth wherein dwelleth righteousness.

A lady should always dress in a simple and tasteful manner.

(Written for the Golden Gate.)

Bible of Spiritualism.

BY JOHN ALLEN.

Did it ever occur to the reader that we are rapidly making Scripture for a future Bible? The writings of our leading mediums and writers may be collected and the passages of pith and marrow selected and collected and invested with a degree of sacredness and authority possibly beyond their intrinsic merits, from the same motives that have done similar things in former ages.

A respectable bible could now be collected from the productions of A. J. Davis, W. J. Colville, Dr. Britten, Mrs. Richmond, Mrs. Britten, and others too numerous to mention. The files of the *GOLDEN GATE*, the *Religio-Philosophical Journal*, and the *Banner of Light*, might afford some passages worthy of preservation in a convenient form for the instruction of coming generations.

We are also filling up a calendar of saints of those who have lived, labored and loved, to build up and carry forward the grandest movement the world has ever seen, when to do so was to meet scorn and social ostracism from both the world and the church.

History repeats itself. You trace any of the religions of the world back to their origin and you will find its history and precepts crystalized and preserved in a book which is considered sacred and authoritative. The Rig-Veda of Buddhism, the Shasters of the Persians, the Scriptures of the Hebrews, the New Testament of the Christians, the Koran of Mahomet, the Book of Mormon are all examples. The Greeks had no bible, hence their religion perished young. This is history. I am not now considering whether it is better that it should be repeated.

Do you think that the Bible of Spiritualism will be considered of supernatural origin and invested with the sacredness and authority that other Bibles have? That will depend on the character and intelligence of the people who received it and derive their spiritual life from its teachings. If the intelligence and desire for original investigation, continues up to the standard of those who got these Scriptures they will be helps; not masters. This inspiration has by no means reached its culminating point. Greater things than we have yet received will be vouchsafed to us. But for the sake of humanity it is hoped that our Bible will not end by sealing up the fountain of inspiration, and pronouncing a terrible anathema on those who would dare to open and enlarge it.

But if the human mind should deteriorate, and lose its high standard of intelligence and culture, as it surely will in some localities, if not as a whole, then spiritualism and authority will be taught by the priests and believed by the people.

This leads me to consider that in California there is a large per cent of the children who do not attend the public schools. What will become of these? They will not have the restraints of self-development produced by intelligence and moral culture; nor yet the reverence and restraints that superstition has made tolerable the peasantry of Europe in former generations. Some of superior natural talents will arise superior to their condition and fellows. But the majority will be thorns in the flesh of civilization, causing incendiaries, robberies, and from them will be largely recruited the great army of tramps, criminals, and paupers.

If our public school system is kept up to its present standard of efficiency, and is extended into localities where it is now inefficient, and the young receive the best education that can be thus obtained, the mental status of the people can not deteriorate. But this state of things is by no means assured; it is not an easy thing to do. It will cost much money, and much moral force of character. And one of the most powerful religious organizations known to history is working with might and main toward its weakening and destruction. Will the people be awakened to a sense of the importance of these things to promote our spiritual growth, and even to preserve our civil liberties at their present standard, which is by no means perfect?

P. S.—This is an afterthought. Let no one say that I advocate a Spiritualistic Bible to be saddled on us as a God-inspired authority. I have no objection if some enterprising literary man, of poor but honest parents, sees fit to collect gems of thought, and writings of pith and moment—both prose and poetic—and publish a book by subscription at a profit. In fact, it seems a feasible enterprise. Whoever does it should copy the slate-writing feats, with illustrations, in the holiday *GOLDEN GATE*, for the demonstration of spirit life is the salient feature wherein this dispensation differs from all previous Bibles. But we can be assured if we do not prevent ignorance and superstition by intellectual and moral culture, crafty priests will impose it upon the people as a divine authority rounded out, completed, and the fountain from whence it came sealed. They will flatter themselves that such a book will give additional weight to their canting hypocrisy. This labor—this is the work for Spiritualism—to so elevate and enlighten the minds with spiritual truth as to render widespread superstition impossible. This will afford work enough for all good Spiritualists, with the co-operative aid of the spirit world for ages to come.

GOLDEN GATE.

Published every Saturday by the "GOLDEN GATE
PRINTING AND PUBLISHING COMPANY," at
734 Montgomery Street, San Francisco, Cal.

TRUSTEES:

AMOS ADAMS, PRESIDENT; I. C. STEELE, VICE-
PRESIDENT; ABIAH BAKER, TREASURER;
DR. JOHN ALLYN AND J. J. OWEN.

J. J. OWEN, EDITOR AND MANAGER.
MRS. MATTIE P. OWEN, Secretary and Assistant
R. B. HALL, General Agent.

TERMS:—\$2.50 per annum, payable in advance; \$1.25
for six months. Clubs of five (mailed to separate addresses)
\$10, and extra copy to the sender. Send money by postal
order, when possible; otherwise by express.

All letters should be addressed: "GOLDEN GATE,
No. 734 Montgomery Street, San Francisco, Cal."

SATURDAY, JANUARY 1, 1887.

"HAPPY NEW YEAR."

The swift-footed years have brought us to another wayside station in the journey of life, where we may wisely take a brief retrospect of the past, and gather fresh courage and hope for the future.

Where do you stand to-day, dear reader? Has the year that has just gone into history brought to your soul rich treasures of wisdom? Have you profited in spirit from its varied experiences? What good acts have you done? What hearts have you made glad? How have you illustrated the Divine Ideal in your own life and conduct? Have you grown in knowledge of the truth, and in the graces of a noble character, during the past year? In short, are you living any closer to the great heart of the Eternal Good, the Infinite Soul of the Universe, to-day, than you were a year ago?

This is a good time to stop and ask oneself these questions. It is a good time, also, to make out a new invoice of character—to cut loose from all evil habits and associations, and make new resolves for the future.

It is not true that man is the mere helpless creature of fate that some believe him to be. He has that within him which can overmaster fate and circumstance,—not wholly, but to a great extent. If he understands the nature and power of his own immortal spirit, as he may, he can create new environment and rise superior to the trammels of unfavorable conditions.

And herein lies the secret of all soul-growth: the knowledge of the potency of the spirit, and its kinship with Omnipotence. Man has the power to say to the stormy passions of his own nature—to the mad waves that at times break in fury over him,—“Peace, be still,” and they must obey. He has but to declare himself ruler over his own nature, and every attribute of his being will hasten to render loyal homage and obedience to his way.

It is no fault of the music that the instrument is out of tune. The sun always shines, though near the earth the clouds may obscure its rays. Man, in his mortal error and ignorance, is an instrument out of tune. He gropes amid the shadows of his own undeveloped nature, little dreaming that just above him and over all shines the Eternal Light. He should seek to adjust himself, spiritually and physically, to the divine harmonies, and so ascend the heights of his own being as to live in the perpetual calm of God's loving smile.

Let this brief thought constitute the lesson of this day; and in the realization of the truth thereof may every reader of these lines go forth to the duties of the new year, armed with the purpose of victory over himself. And so may it be to all—

"A HAPPY NEW YEAR."

MORE COMING.—There is not much probability that California will any longer be deficient in the matter of first-class public speakers and mediums. Since Mr. Colville's splendid success here, and the nice little sum well and faithfully earned he carried home with him, a number of fine Eastern mediums and lecturers have had in mind the probability of a trip to the Pacific Coast. Three have already arrived—John Slater, Jesse Shepherd and Maud Lord,—each unsurpassed in their respective phases. Mr. J. J. Morse will be here in the Spring, and perhaps Mr. French; and then we know that Mr. Colville is only waiting for the expiration of his engagement in Boston to return to San Francisco. As for private test mediums we have a goodly number of our own, and in some phases superior to any that can be found elsewhere. And some are making a good record upon platforms. But there will be use for all; for there was never a time when so many people were seeking for the evidences of life beyond.

NEW USE FOR THE POPPY.—There is a prospect that poppies will be cultivated for another purpose besides opium. An experimental bontanist has succeeded in distilling a good quality of brandy from these sleepy flowers. He discovered that the pulp covering the seed contains saccharine matter that, after due fermentation and distilling, produces an agreeably flavored spirit. In the process of opium-making this pulp has hitherto been thrown away as worthless. This is certainly a discovery; but we think the poppy did quite enough for the demoralization of men when it first poured into his nostrils its narcotizing odors, to say nothing of the product evolved therefrom by man's ingenuity. Opium and alcohol are man's worst enemies, and in these the poppy will lose its poetical fame.

COMFORT IN AFFLICTION.

A good test of the value of any religious belief is the measure of comfort it brings to one in affliction. The Christian belief of the ages has been coupled with a belief in an eternity of punishment for a large majority of the human race, and also with a belief in a literal resurrection, at some indefinite period in the future, of the physical body.

The dread uncertainty of death, in this belief, surrounded the grave with a gloom so impenetrable—gave to it such a nameless horror—as often to rob the living of reason, and sometimes of life itself. The pious wife and mother, for instance, whose wayward husband or son is suddenly called hence—who can measure the unutterable depth of her woe!

But a knowledge of the glorious verities of the Spiritual philosophy—of the positive assurance of another life under conditions of hope for every sinner, even the very worst—how it lifts the pall from the pious mother's heart, and radiates her being with the light of divine joy!

And then the sad partings of friends and loved ones upon the shores of the silent river—the drifting out of our idols into the unknown, and their ascent into some far-away heaven—that is, of those who had availed themselves of the vicarious sufferings of another, and had thereby paid the debt of their own transgressions,—how all this has been modified by the new revelations that have come to the world in these later days.

A beautiful young wife and mother, the idol of a fond husband's heart, and the daughter of treasured friends of the writer, passed out, a few days ago, from her home in a neighboring city, to her bright abode in the Land of Souls. But to her parents and husband had come, within the last few months, through spirit demonstrations occurring in their own family, a knowledge of the comforting truths of Spiritualism. And now they know that their loved one is with them still, and is able to make her presence known to them. They realize that she is close to their hearts and they to hers—that no loving tie has been severed—no link in the continuity of her existence broken.

It is worth relating in connection with this case that the little two-year-old babe of the translated mother, on the day following the release of her spirit from its poor, wasted tenement of clay, was seen gazing upward in a vacant and half-entranced manner. On being asked what he saw, he said in his baby way, that he saw his mamma with a lady, and that she called him by name. Who can doubt that she was really there, and tangible to the sight of her darling babe?

This is but one of innumerable instances of the precious comfort that a belief in Spiritualism has brought to the hearts of mourning ones. While the fountain of tears may be unsealed, and waves of sorrow sweep over the soul, of those who stand by the river's side whence their loved one has departed, yet they “mourn not as those without hope,” or those over whose lives has fallen the dark shadow of a cold and heartless theology the shadow of a man-made creed that has no place in the Divine Plan—is alien to the purpose of a loving God.

AMONG THE SHADOWS.

The writer was summoned to Sacramento on Monday last, in response to a telegram which bore the sad intelligence that the angel of death had carried over the shadowy river a dearly loved friend, Mrs. Nellie Thorpe Miller, wife of J. H. Miller, recorder of Sacramento county. It was difficult to realize that those pale, peaceful features were the same that we saw so bright and beautiful scarce three years before, as she stepped over the threshold of wifehood, the pride and joy of her noble husband. How radiantly the bow of promise shone then, with every prospect of a long and happy journey adown life's stream. But the shuttle of change is ever busy weaving into its golden hues, its dark threads. So all too soon it became apparent to her fond and anxious friends that that dread disease, consumption, was fastening its deadly coil over the fair form of her they loved. All that loving hands of a devoted husband and parents could do was done, but to no avail; but day by day her wan features grew paler and thinner, till the 26th of December, when in the grey dawn “God's finger touched her, and she slept.” Her sweet spirit grew more and more spiritual, nearer and nearer to the Christ, through the weary months of her suffering, but no murmur of complaint passed her lips. She was thoroughly conscious that her earth mission was nearly complete, and that death simply meant removal to another country, on the shores of which the sad wail of separation breaks not. Just as the spirit drifted out she said, “It is only such a little and pleasant way to go.” Yes, Nellie, dear, we doubt it not that for your pure soul “all His paths are pleasantness and all His ways are peace,” and your glorified spirit shall become a beacon to the sorrowing hearts of those left here a little longer. And to her companion we would say that:

“She is your angel who was your bride,
And know that though dead, she has never died.”

CARRIER DOVE.—The New Year's issue of the *Carrier Dove* is an exceptionally excellent number. It contains illustrations, with brief sketches, of Dr. J. Rodes Buchanan, Lorenzo Painter, F. A. Davis, J. J. Owen and Mattie P. Owen, together with a beautiful flower frontispiece in colors. The literary character of the magazine is of a high order, containing, as it

does, contributions from Dr. Buchanan, J. J. Morse, Wm. N. Slocum, Dr. W. W. McKaig, Elizabeth L. Watson, Wm. Emmette Coleman, A. D. Cridge, and others. The *Carrier Dove* is the only illustrated spiritual magazine published. It is a credit to the cause, and is deserving of the widest possible circulation.

WHAT SPIRITUALISM HAS DONE FOR ONE MAN.

The question is often asked, “What good has Spiritualism done?” It would seem that no better answer would be required or could be given than that it has brought to the world a positive knowledge of life beyond the grave. Aside from this crowning knowledge—a knowledge that dispels the gloom of death, and opens up to the spiritual vision a grand vista of growth and happiness beyond the dark river—innumerable are the instances where it has brought great and lasting benefits to individuals in this life.

A case in point is admirably set forth in the *Argonaut* of last week—with the exception of a studied ignoring of the important fact that the good angels had any hand in the results that followed. It is that of a gentle youth who came to this coast in the days of the Argonauts, on the first wave of the gold excitement. He was a graduate of a learned university, and had studied for the Episcopal ministry.

While most of the immigrants, in those early days, hid themselves away to the mines—many never to return—he remained in San Francisco, gathered a few children around him and laid the foundation of our present public school system. But we will let the *Argonaut* tell the story:

How patiently he toiled, how self-denying, we know. He was not unsuccessful; his wife joined and cheered him. He had a wife—all young preachers marry early. He had babies—all poor men have. He attained high honor in his calling, and became Superintendent of Schools. While the rest of his old comrades followed their pursuits—some successfully, and some to ruin and disaster—he jogged along in the even tenor of his uneventful way, had a congenial and a paying occupation, indulged himself in the luxury of an easy conscience and a happy home. And then came a change. We hurry over it to spare our readers sorrowful details. The process of going downhill when one has lost his grip is an exceedingly easy one. Let us simply enumerate his misfortunes, which followed him in quick succession: Politics came into the school department; younger and more pushing men took his place; his accumulations were small, and he lost them; his home was mortgaged, and it was foreclosed and sold; his wife died, and he was forlorn and desolate; his eyesight failed, and he could scarcely see; his hearing failed and he could with difficulty hear; and then there came upon him the last, most dreadful of all calamities, his brain softened and his health gave way.

One can hardly imagine a more forlorn condition than this—a case more hopeless and despairing. This intellectual and physical wreck saw himself “helplessly and hopelessly drifting down the current of life's stream to imbecility and poverty.” He had sufficient strength of mind left to realize this fact, and also that there was nothing before him but dependent mendicancy ending in death.

In this condition of mind, prompted, doubtless, by his guardian angel, he visited Mrs. Hendee, a well-known spirit medium of this city. She was entranced and told him that there was hope for him only in one direction. He must make an entire change of conditions, leave the city at once and go far away where he was unknown, and trust himself to spirit guidance. He did so, traveling southward to the land of the olive and the vine. (This was five years ago.) Again we will let the *Argonaut* speak.

Reaching one of the prosperous villages—called, of course, a “city”—in that prosperous country, penniless, he saw a town wasteful of its soil, and, outside the city limits, feeding upon the grass, a great herd of swine. His brain, made keen by travel and necessity, saw the opportunity—to bring swill and hogs together—and there was, if not millions in it, at least an honest chance to earn an honest dollar. Seeking out the *Ranchero de Puerco*—a good, easy, generous pioneer—he entered into a bargain with him to take certain hogs by weight, feed them, and by weight return them, to be paid the difference at 50 much per pound. An unemployed and convenient field, hastily and cheaply improvised troughs, a pair of pails, a shoulder-yoke, and our man of the schools, of pious birth and cultured breeding, was a dealer in village swill and producer of pork. In a little while he pre-empted an hundred and sixty acres of government land, covered with timber good for fire-wood. He chopped cord-wood, and, securing a horse and cart on credit, he cut and drew wood to the city; slept under his cart when out over night, for a hotel was not within his means; erected for himself a cabin, in which he slept, cooked, and kept his horse—for him there were no restaurant meals; they were too costly. His labor was constant, or his hogs would squeal. His health improved, his eyesight came back strong and clear, he regained somewhat his hearing, his brain became unclouded, and at the end of four months he drove his hogs back to their owner, and brought away seven hundred dollars in profit. The town needed water, and he bought a water-cart, and then another, and then another; one he drove himself and collected his water-dues, fixing his own water-rates by bargain between himself and the consumer, as he could not have done if he had brought the water in iron pipes, for in that event the water consumers would have fixed their own rates, and become supervisors and gone to the legislature, and ran for Congress and Governor upon the issue; and then a railroad came along near enough to his land to enhance its value, and he took a grading contract and bought more carts and hired men to drive them, and overlooked them himself. Now, this man of sixty years of age, with a competence assured for life, is on a visit to San Francisco, happy, healthy, and welcomed by old friends.

Two weeks ago, before the Society of Progressive Spiritualists of this city, this gentleman, brought face to face again with the medium through whose gifts he received such timely counsel and encouragement, told his strange story and acknowledged the source whence he was restored to health and prosperity.

Where is the poor man, sick, discouraged, and struggling for a bare pittance, in this great city, that cannot find a moral in this story whence he may derive a like inspiration?

—Mrs. M. J. Hendee, the pioneer medium, is to be the recipient of next Sunday evening's testimonial at Washington Hall, under the auspices of the Progressives. Mrs. Hendee's medial and psychometric powers have lost none of their vigor and fine delicacy of perception with the years that have woven that whitened crown which sets with royal grace upon her now; nor while she has woven a crown star-gemmed with noble deeds, which shall be fadeless in the beyond. Let all turn out and give her the grand benefit she so richly merits. Some of our best mediums have kindly offered their services for the occasion, and she will give psychometric readings.

SOME RINGING WORDS.

Mr. William Eglinton, in an address before the Spiritual Alliance of London, among other things said: “I would like to say a word as to the persistent manner in which some people attempt ‘to force their own conditions in investigating the phenomena of Spiritualism. Why should they? If I were invited to the laboratory of a well-known chemist to witness certain chemical experiments, I would be treated as a lunatic ‘if I were, ignorant as I would be of chemistry, ‘to suggest that the experiments should conform ‘to any conditions. Why then, in turn, when ‘the chemist is ignorant of psychical conditions, ‘should he attempt to dictate his own terms as ‘to the manner in which experiments in psychography or any other manifestation should be conducted?’”

Mr. Eglinton said he had met some peculiar characters in his experience; and it was not at all unprofitable to study some of the types of investigators. There was the pompous, self-assertive individual, who entered the seance room with a patronizing air, deeming both medium and spirits far beneath his level. Then again, there were the cynical, sarcastic, “broomstick” individuals who, distrusting all evidence, were determined to see for themselves whether their superior powers of observation were not a match for the “clever conjurer.” He had also had a “very extensive acquaintance with scores of those gushing, delightful souls, who, blinding themselves ‘to all investigation, were content with nothing ‘short of communications from grandmothers ‘and grandfathers; and if they did not get such ‘went away denouncing the medium as being ‘unsatisfactory—very!’”

In reference to psychography the speaker said: “After Slade many mediums for the production ‘of slate-writing became known—Mrs. Simpson, Watkins, Rogers, and Mr. Fred Evans of ‘San Francisco, who, from recent accounts, ‘seemed to possess this gift in greater force than ‘any medium yet developed for that phase of ‘manifestation. Perhaps the greatest curse ‘of the movement to-day was that so many mediums, possessing excellent psychical powers, ‘were devoid of that principle, cultivation and ‘self-respect, which would entitle them to the ‘esteem of those with whom they came in contact. He did not stand there to condemn such, ‘nor was he an apologist for them; but were he ‘to offend ever so much he would reiterate a ‘thousand times that such mediums were a curse ‘to the movement.”

Mr. Eglinton then quoted the following passage from one of Jesse Shepard's recent articles in the *Medium and Daybreak*: “One of the ‘most notable signs of the times is the slow but ‘sure advancement of mediums out of the beaten ‘path of psychological dependence, which was ‘so nearly akin to mental slavery, and which in ‘many cases caused the mediumistic subject to ‘be regarded as a mere machine to be played on ‘by all who felt disposed to turn the crank of ‘criticism, skepticism, curiosity, or callous-hearted investigation. True, we have many ‘mediums who seem to take especial pride in ‘their ignorance, and even boast of their total ‘indifference to all forms of polite speech, cultured thought, or wise will-power in any direction; but I think that I can see some ‘hopeful prognostications in several directions, ‘where mediums are beginning to realize that to ‘have any permanent influence in this mundane ‘sphere they must rise to a plane of thought and ‘action commensurate with the true dignity of ‘their calling and learn to take their place in the ‘world of thoughts and deeds.”

THE SANCTIFIED.—The St. Louis *Christian Advocate* speaks against the professions of sanctification by proclamation. Is it well to proclaim the possession of any virtue to the world? We think it detracts from its merit in the individual and lessens the good opinion of associates. Holy lives speak for themselves; true goodness needs no interpreter; its speech is the same the world over, and all tongues and nations know it. All feel its influence and acknowledge its power. All who attain to sanctification in this life were partly sanctified at birth,—born with a happy disposition and those incentives that lead to right living and a useful man or womanhood. Mortals take too much credit to themselves for their virtues, and blame too much those who manifest only faults. If we could but know the repeated efforts made by the latter to overcome their failings, and smooth off their angularities of inheritance by daily and hourly endeavor, we should find more belief in the possibility of sanctification than is inspired by all who profess it. We very much doubt if any mortal can live without sin in some form and degree. But we have all seen those whom we thought as near perfection in their lives as this world would allow.

A RIGHT TO DIFFER.—If we as readily accorded to others the rights we assume for ourselves, much of the wrangling and inharmony of the world would be gone, or rather it would never come. Chief among these is the right of individual opinion. The motive of most persons who speak or write for the public, is not to instruct, but convince. It is imagined that when a person is convinced or converted to some other belief than his own, that he is likewise instructed; but we instruct only when we help others to think. Accepting without reason is worse than no acceptance at all. When we can not give a reason for our belief, or change of belief, we are thoughtless, and will not be profited in either case. One thinking that his opinion and ideas would be conducive to the greater happiness and well being of another, is but kind in his efforts to impress them upon the conviction. Persons thus actuated by kindness, never dogmatize. They are as willing to listen as they are to talk, and only too glad to be convinced if in error. All who have ideas should impart them, but never attempt to enforce them.

—The spiritual meetings at the Temple, at Assembly and Washington Halls, were all well attended last Sunday evening. At the latter

place the controls of Dr. Stansbury answered questions, and Mrs. Whitney's guides gave a large number of tests from the platform.

AN OBJECTION ANSWERED.

Objection has been made to the genuineness of the independent writing upon the slate containing the twelve languages that appeared in our holiday number, on the ground that the slate, in the interim of the sittings, was left in possession of the medium.

It will be remembered that at the first sitting we merely consulted with the psychographic control of the medium as to the feasibility of obtaining writing in a number of languages. At this sitting we (Mrs. Owen, the writer and the medium), held the slate for a few minutes for the purpose, as the control said, of magnetizing it. We then placed a private mark upon the slate whereby we might be able to identify it, and left it in possession of the medium who wrapped it up in a newspaper and laid it away. We did not care to take it with us, believing that, upon taking the slate in our hands at each sitting, as we were permitted to, we were entirely capable of determining,—with a good pair of eyes and in a strong light,—whether there was any writing upon the slate or not!

At each sitting the slate was thoroughly rubbed on both sides with a cloth slightly dampened, and then wiped entirely dry. It was then handed to us for examination, and from that moment it never left our hands.

The suggestion that the writing was placed upon the slate by some chemical process which was at first invisible, and which in a few minutes' time appeared in exact imitation of writing done with a slate pencil, is an absurdity. By no known process can such a result be produced; hence the vigorous rubbing of the slate with a damp cloth would remove every possible contingency of that character.

In the presence of the medium through whom that writing was obtained, Mr. Fred Evans, we can invariably obtain the independent writing, with the slates in our own hands; or with the slates lying upon the table or floor. In the latter instances the writing comes upon the slates without physical contact. There is no covering up or concealing of the slates, no darkness, and no juggling of any kind. We have thoroughly tested this matter many times. We simply *know* it to be a fact; and it is one of the most stupendous facts in the universe.

REST.

Sunday being from ancient times the day set apart from manual toil by all Christian nations, we can not see why its continuance should be objected to by any one; neither should the method of rest be a matter of interference. Sitting in one's house all day conning the Scriptures, is not rest; neither is going to church three times a day, recreation. There is no true rest for the mind and body alike, but amid the scenes of Nature. Its beauties and wonders appeal to those sensibilities that are untouched by the week's labor; new and higher aspirations are awakened and their influence upon the strained, practical faculties and tired muscles is an elixir only to be obtained from rural retreats. For the rich, with their carriages and horses, and for whom there is no struggle for daily bread, it is not too much of them to devote Sunday to the church. We think, too, that it would be a great advantage if all classes, could they once during the day, attend some form of sacred worship. Laying aside all points of doctrine and belief, there is a moral and refining spirit that pervades such places that no one will deny, and which all stand in need of more or less. Neither can it be denied that the modern Church is undesignated for the poor. But Nature's great temple is ever open, and here the poor, in whatever raiment, are always free and welcome. She is as solemn and refined in her instruction as the most consecrated pile of brick or stone, and to her will the mosses ever cling for rest, inspiration, and life. Who shall forbid them?

THE DEAD WARRIOR.—Death has placed its icy fingers upon the lips of another of the grand heroes who went forth to battle that the Union might be preserved. John A. Logan has been summoned to join the grand army of martyrs and heroes on the other shore. Less than two years ago we had a pleasant interview with General Logan at his rooms in Springfield, Illinois, during the memorable Senatorial contest in the Legislature of that State, in which the brave old warrior came out ahead, as usual. He seemed then so strong, so full of lusty life, that we can hardly realize that he should succumb so soon to the fell foe to whom we must all, sooner or later, surrender. But so it is. When least expected, often, and when life seems brightest and sweetest, comes the marching orders, and we must needs fold our tents, and pass on to the “pale realm of shade.”

—A report has gone abroad that Mr. A. B. French was about to occupy the platform of the Golden Gate Religious and Philosophical Society. At one time it was expected that he would do so for a few weeks in order to give Mrs. Watson a rest. But Mr. French changed his mind and concluded not to come. It is not known now when he will be here.

—We have adopted a rule in this office, which we respectfully submit is a good one for all Spiritualists to follow. Whenever we hear a medium saying unkind things of any other medium, as some of them are occasionally apt to do, we invariably take up the cudgel of defense in behalf of the absent one. We find the plan works well; at the same time it inculcates a lesson of charity much needed.

THE GOLDEN GATE presents itself this week in a sixteen page number of more than ordinary excellence. Besides a large amount of matter especially interesting to Spiritualists, there is a splendid collation of general reading. *Frederic Owen* gives to the public one of the most beautiful papers printed anywhere, and one of the best in style and tone.—*San Jose Mercury.*

EDITORIAL NOTES.

The address of the *Free-thinker's Magazine* has been changed from Salamanca, N. Y., to Buffalo, N. Y., Courier Company.

Mr. Slater's audiences are increasing in numbers and interest. Last Sunday night the immense hall in Odd Fellows' Building was filled. And so the good work goes on.

The more good mediums we have the better will it be for all. First the phenomena to arrest public attention, and then comes a desire to hear our lecturers and read our books and papers.

Maud E. Lord, the eminent test medium, will speak and give tests of spirit presence at the Temple to-morrow (Sunday) at 2:30 P. M. Admission, ten cents; reserved seats, twenty-five cents.

We have received a large number of orders for Mr. Colville's new book, "The Spiritual Science of Health and Healing." The book has not yet come to hand, but we are looking for it daily. As soon as received, all orders will be promptly filled.

The *Independent* is the name of a new weekly paper just started in St. Helena, edited and published by L. L. Palmer. Judging from the healthy appearance of its advertising columns, and the solid backing of brains behind it, it has come to "fill a long-felt want."

The *Beacon Light* thus expresses a grand truth: "Life's experiences, painful as at times we find them, are all-important in the formation of our selfhood—our individual selves; and it would detract much from our personality and it possible for our spirit friends to relieve us from the exercise of our powers of reason."

The *Carson Appeal* says it appears from reports that one-half of the Reno people are marrying the other half. We supposed this was the custom the world over; but if it is new in Reno we are glad to be informed, and congratulate its citizens upon the adoption of a plan so obviously right, and so conducive to the best interests and growth of a community. May the good work go on until all are gathered round the family hearthstone.

Rev. N. F. Ravlin will speak to-morrow (Sunday) at 2 P. M., for the Society of Progressive Spiritualists, at Washington Hall, 35 Eddy street. Subject, "Unscientific Marriages and Their Relations to the Prevalence of Crime." Mr. Ravlin is one of the most vigorous spiritualistic speakers on the coast, and one that shows unmistakable proofs of the unfolding of spiritual powers of an exceeding high order. In the evening Mr. Geo. C. Irwin, with other good speakers, will give short addresses on interesting and appropriate subjects.

New Year Greeting.

The following, by the editor of the *Carrier Dove*, is apparently from the spirit control of that lady, and as the admissions given are of general application, the readers of the *GOLDEN GATE* will be glad to have the article reproduced.

To the friends and patrons of the *Carrier Dove*—to the earnest searchers into the treasures of the Spiritual kingdom—to the inspiring, soaring minds who are seeking "light, more light"—to the purified ones who, having lingered long in the "Valley," and become refined in the crucible of affliction, are now standing on the mountain tops—to those who still stand with hands outstretched and faces upturned toward the sublime heights they have not yet attained—to the lowly and sad ones—to the outcast and abandoned ones—to all of earth's children, everywhere, do we send our New Year greeting. We have not heretofore spoken to you of our personality; we have been content—yea, indeed, blest—to labor silently and unseen among you, seeking only the higher good that might result from our ministrations. We have sought each month to send you some star-gleams from the infinite shores, some hope buds from the immortal gardens, some crystal draughts from the living fountains, some rays of light to illuminate your darkness, some words of comfort for your sorrow, some joy for your mourning, and, in your hours of trial and temptation, in your seasons of despair and doubting, when faith, hope and courage all have failed you, when utter darkness within and without encompassed you, then have we sought to impart that sublime faith which faileth not, that beautiful hope which anchors the soul to the everlasting rocks of truth, that courage which lays hold upon Spiritual potentialities saying, "Ye are mine, and all things are possible unto me, even to the banishment of pain, disease and death." Though but few of you have grasped the great soul-truths we have sought through many channels to impart unto you, yet some glimmerings of the great light shining steadfastly far out into soul realms have reached you, and you have been quickened and renewed thereby. Some of you, in moments of exaltation, have caught the radiance of the far off glory, have laved in the billows of light from the other shore; some of you have beheld the faces of your beloved ones dwelling in the light of the eternal worlds—you have heard the murmur of voices long silent, and clasped the hands long since folded upon peaceful, quiet breasts; the gates have swung wide open, and noiselessly as the falling dew have the shining ones descended, with their gentle ministrations soothing the wounds of the stricken souls of earth. And as we have ministered unto you, so shall you, in return, minister unto one another; as the angels have loved you, so love ye one another; as we have comforted you, so comfort ye one another. This is our New Year message unto you; Love more; cherish more; be more gentle, patient and forgiving; if you have been blest in "basket and store" of the material things of earth, so also should you dispense your

blessing among those less favored. Strengthen and uphold the hands of those who are striving to become the worthy ambassadors of the angels; give them encouragement when they are weary; give them your love, sympathy and hearty co-operation in their good work, and thus make smooth the way and open wide the doors, that nearer, and still nearer we may draw unto the hearts of men, turning them ever from darkness unto the everlasting light.

[Written for the Golden Gate.]

Know Thyself.

[Read before the Gnostic Society of San Francisco.]

"Real knowledge begins where sensation ends." Thus when a man is viewed as a spiritual or living soul unit, from the great infinite mind, he who is conscious of the inner light or logos, is at the beginning of the path that leads to the hidden treasure that lies deeply buried from the senses in matter. And while we are conscious of matter, only matter will appear real, and until we reach a higher attitude of spiritual unfoldment, can we see with material eyes the things that pertain to the outer senses. But, when we find our thoughts drifting away beyond the bound of sense, we may be assured that spirit from a higher altitude is being unfolded from within. Our own soul powers are being brought to the surface, and the shell wherein the chrysalis has lain has burst, and the germ, or life principle within, is exposed to our view,—exposed so far as our mind can conceive. For the bounds of this condition are limitless and unfathomable to the finite mind.

So if, to-day, we express the seeming sentiment of our true self, and as we strive to solve the time-worn question within our own organism, we become conscious of the I and catch gleams of infinitude through finite sense, we then become another person, or expression; our ideas seem of another blending, simply because we are in closer relation to the inner light, understanding our position as a soul unit to the great Over-Soul, in whom we live, are moved, and have our being. So if to-day we voice our thought as our belief, it is of what we have learned so far as we have unfolded on a certain plane or sphere of spiritual condition.

Thus we seem, and are, changed within, and are closer to God as we bring into lively action each faculty given us as an immortal soul, to search within for perfect oneness with the real,—that gleam of perfection whose calm equilibrium is never changed, whose perfected reality can not be measured by human mind or sense. Far back of all things dwells the great unknown, knowable only as far as we can search and find within our own mind. There it lies, like a diamond, deeply buried in earth, and would so remain forever hidden if search were not made from the eternal life, for until we are conscious of its existence are we able to perceive its reality. Thus in striving to grasp the reality we seem to lose ourselves in darkness, but it is a darkness that leads out into light and truth. For no boundary can there be found to limit our personality from the inner self, and as we deeply reflect upon the changes and various conditions which make our identity, we are conscious of a deeper self, a reality that is beyond our power of sounding or understanding. Thus a vague impression is conveyed,—real only to those who feel the oneness, or the universal soul of things; an eternal sea of life energy that rolls its tide into the little inlet that is bounded by the senses, taking the form of finite personality; a tide that murmurs its sweet song upon the shore of sense, tossing a pebble here and there, behind which still rolls a deeper current which is beyond mortal vision, and reaches out into the inconceivable grandeur of infinite truth and love.

J. R. W.

A REVOLTING DOCTRINE.—Nothing appears so revolting to reason as to say that the first man should impart guilt to those who, from their extreme distance from the source of evil, seem incapable of such a participation. This transmission seems to us not only unnatural, but unjust. For what can be more repugnant to the rules of our despicable justice than to condemn eternally an infant, yet irresponsible, for an offense in which he appears to have so little share, that was committed 6,000 years before he came into existence?—*Pascal*.

LIFE is a lemonade, made up of different ingredients. Fortune, that's the water; misfortune, that's the lemon, and good fortune, which is the sugar. It is rather pleasant when the ingredients are not disproportionately mixed; but it is an unpleasant dose when the lemon is excessive, or the superabundant water makes it insipid, or a large quantity of the sweetening makes it mawkish or pall upon the appetite.

Good manners are the only things which keep the year round. It is always in good taste to say something kindly, or to do a generous deed. The world is so constituted, also, that it never fails to appreciate them. You can hardly lift your hat to a passer-by without compelling him to do the same thing, or resist a temptation without receiving the applause even of those who yielded to it.

[Written for the Golden Gate.]
Spirit Land.

BY ELIZABETH L. WATSON.

How can we paint for mortal eyes
The mansions of our world above?
What forms can fitly symbolize
The fair creations of our love?

The vast expanse of star-filled space
Is spirit country to the wise,
And each may choose his dwelling-place
And form his own Soul's Paradise.

Within our old Earth's atmosphere
Are rich materials in wait,
For architect and engineer,
When born into the higher state.

Spirit is substance, matter nought
But transitory states of Soul;
The centered forces of your thought
In living images unroll.

Within the realm of finer sense,
Which is the real of all you see,
Where every deed bears recompense,
As fruit of immortality.

You gaze on glowing sunset skies,
Unrolled in gorgeous panoply,
Where hills are clothed in purple dyes
Of more than royal majesty;

Or revel in the honeyed sweets
Exhaled from hearts of countless flowers,
Where kiss of sun on fair Earth meets
To flood with gold the morning hours;

And think with dread on solemn death,
That chills the sense of loneliness,
And touches all with blighting breath
Of ashen hue and dull distress.

And yet it is an open way
To realms a thousand times more fair,
The passing from a house of clay
To one of th' many mansions there.

Men labor all their years on Earth,
And when the worthiest comes to die,
He counts it all of little worth,
And sighs o'er wasted energy.

But harken to my simple rhyme,
And then take courage for your task;
The gentle hand of Father Time
Shall lift for all this coarse clay mask.

And then your gladdened eyes shall see
The fruition of your efforts here,
A beautiful reality,—
A place prepared, a "title clear"

To mansions building day by day,
Adorned by every loving thought,
Whose beauty can not pass away
Because by power of spirit wrought.

Your dreams of joy transfixed by will,
Shall greet your clearer vision there,—
The songs that now your being thrill,
More vibrant on that finer air

Shall sweep in waves of golden light
From many a wondrous instrument,
Until Hate's shadows shall take flight
And leave sweet love sole ministrant.

Your yearnings for a higher truth
Shall there expand like shining wings,
And freshness of eternal youth
Arise from secret, spirit springs.

Be patient, then, a little while,
Blind-fold to build within the dark,
And let no false guide e'er beguile
From aiming at the highest mark.

And then, through what men call success,
May not be yours on earth to win,
Each virtuous deed shall, none the less,
Keep bright the better life within.

And when death's shadowy curtain lifts,
Your loved and lost it shall restore,
With all life's sweet and gracious gifts,
To grow in beauty evermore.

[Written for the Golden Gate.]

The Coming of Our Angel Friends.

BY N. F. RAVLIN.

From realms of bliss, in the worlds of light,
The holy angels come;
They come to scatter the shades of night,
And reveal our spirit home.
With gentle rap, and tender thrill,
At morn, and noon, and night;
They come their mission of love to fill
And lead us to the right.

They come with flowers from the spirit land,
So beautiful and sweet;
They come as our own dear Spirit Band,
And 'round our fireside meet;
They come from the spheres of light and life,
And not from the shadowy tomb;
They come to us in the world's mad strife,
To guide us safely home.

Their angel forms we anon behold,
As they smile our tears away;
Their robes are light, with purple and gold,
Resplendent as the day.
They speak of their own dear Summer Land;
Its spheres of love and song,
Of a brighter day, that is near at hand,
That soon on earth will dawn.

Then welcome, to our angel friends;
Welcome dear ones again;
Evangel of peace our Father sends
We hail with glad acclaim.
Immortal heralds of radiant bliss;
Uncage our captive souls,
Nor leave us bound in a world like this
Where sorrow's ocean rolls.

[Written for the Golden Gate.]

On the Hills.

BY MADGE MORRIS.

Shut in your church's narrow walls,
You list to mortal teaching;

Out in the broad, free aisles of God,
I hear a deeper teaching;

And both are right, and both are wrong,
For wrong and right are sameness;
And he that claims all right his own
But cries his mental lameness.

Let he our creeds wide as they may,
We each must break his tether
Upon the boundary of life,
And step across together.

FOUR hundred years ago occurred one of the most remarkable state executions upon record. George, Duke of Clarence, being sentenced to death for taking up arms against his brother, Edward IV., King of England, was given his choice of the mode of his death. He chose to be drowned in a butt of Malmsey wine, and his wish was complied with.

PUBLICATIONS.

NOW ON SALE.

The Grandest Spiritual Work Ever Published.

Voices from Many Hill-Tops—
—Echoes from Many Valleys;

—or the—

Experiences of the Spirits Eon and Eona
In earth life and spirit spheres;

In Ages Past; In the Long, Long Ago; and their MANY INCARNATIONS in Earth-Life and on Other Worlds.

A Spiritual Legacy for Earth's Children.

This book of many lives is the legacy of spirit Eona to the wide, wide world.

A book from the land of souls, such as was never before published. No book like unto this has ever found its way to earth-land shores, showing that there has never been a demand for such a publication.

This book has been given by spirit Eona through the "Sun Angel Order of Light," to her soul-mate Eon, and through him to the world.

THE BOOK HAS

650 Large Sized Pages,

Is elegantly bound in fine English cloth, has beveled boards and gilt top. Will be sent by mail on receipt of \$2.50. Send amount in money order or registered letter.

AGENTS WANTED.

Parties desiring catalogues giving contents of book, please address

JOHN B. FAYETTE & CO.,

Box B, 51,

SANDUSKY, OHIO.

June 15-1900

PROFESSIONAL CARDS.

JOHN SLATER,

SPIRITUAL MEDIUM.

227 SITTINGS DAILY, 10 to 3 O'CLOCK.

Circles—Tuesday and Friday Evenings, and Wednesday Afternoons at 2 o'clock.

220 1/2 McAllister Street : : San Francisco.

MRS. M. J. HENDEE.

PSYCHOMETRICAL DELINEATOR OF CHARACTER AND DISEASE. MENTAL AND MAGNETIC TREATMENT.

20 Turk Street, : : San Francisco.
Sittings daily. Circles, Monday and Friday evenings. Developing Circle, Thursday evenings and Wednesday, at 2 o'clock p. m.

JULIUS LYONS,

ATTORNEY AND COUNSELOR AT LAW,

Room 15, Temple Block,

LOS ANGELES, : : CALIFORNIA.

ADVERTISEMENTS.

RUPTURE
Quickly and Permanently Cured by the Celebrated
DR. PIERCE'S PATENT
MAGNETIC ELASTIC TRUSS
Original and ONLY GENUINE
Electric Truss. Perfect Retainer
Easy to wear. Instantly relieves every
case. Has cured thousands. Estab. 1855.
Send for Free Illustrated Pamphlet No. 1.
MAGNETIC ELASTIC TRUSS CO.,
104 NORTH SIXTH STREET, ST. LOUIS, MO.
704 SACRAMENTO ST. SAN FRANCISCO, CAL.

VITAPATHY.

VITAPATHY.

All who wish to learn this superior system and graduate at its College, and enter a good practice, address the

AMERICAN HEALTH COLLEGE,

Jan-1m* Cincinnati, Ohio.

FIRST-CLASS FAMILY BOARDING HOUSE,

"WEST END."

Thoroughly Renovated, Sunny Rooms.

1148 SUTTER ST., CORNER POLK, : : SAN FRANCISCO.

MRS. W. W. THEOBALDS.

Cable Cars pass the door. oct-1f

FURNISHED ROOMS TO-LET.

No. 1 Fifth Street, Corner of Market.

H. C. WILSON

Desires to inform his many friends, both in the city and country, that he has assumed the management of the above named house and solicits their patronage.

LOCATION CENTRAL. : : PRICES REASONABLE.

227 Everything Strictly First-Class. 233 auct-1f

NOTICES OF MEETINGS.

SPIRITUAL PHILOSOPHICAL SERVICES AT Metropolitan Temple, by the Golden Gate Religious and Philosophical Society, Sunday, December 20th, Mrs. E. L. Watson will answer questions at 11 a. m. In the evening at 7:30 she will lecture. Subject: "The New Years Inheritance—How Shall it be Utilized?" Children's Lyceum at 12:30 p. m. All services free.

SOCIETY OF PROGRESSIVE SPIRITUALISTS meet every Sunday at 1 P. M., in Washington Hall, 35 Eddy street. Good speakers upon all live subjects pertaining to Spiritualism and humanity. N. F. Ravlin will speak at 2 o'clock p. m. Subject: "Unscientific Marriages and their Relation to the Prevalence of Crime." A free Spiritual Library, of 700 volumes, open every Sunday from 1 to 5 P. M. At 7:30 P. M., Conference and Medium's Seance, at which representative test and inspirational mediums of San Francisco and Oakland, will appear. The proceeds will be expended in aiding worthy persons and objects. All are invited.

FREE PUBLIC MIND-CURE MEETINGS are held every Sunday at 11 o'clock a. m. and 2 o'clock p. m., at Grand Pacific Hall, 104 1/2 Market street. The morning meetings are devoted to questions and answers and healing patients. At 2 o'clock a paper is read, followed by testimonies and closing with a social. These meetings are for the purpose of showing people how they have power in themselves to remove all disease and trouble.

UNION SPIRITUAL MEETING EVERY Wednesday evening, at St. Andrews' Hall, No. 111, Larkin street. First hour—Trance and Inspirational Speaking. Second hour—Tests, by the Mediums. Admission free.

PUBLICATIONS.

FOR 1886-87.

"THE CENTURY."

"THE CENTURY" is an illustrated monthly magazine, having a regular circulation of about two hundred thousand copies, often reaching and sometimes exceeding two hundred and twenty-five thousand. Chief among its many attractions for the coming year is a serial which has been in active preparation for sixteen years. It is a history of our own country in its most critical time, as set forth in

The Life of Lincoln,

BY HIS CONFIDENTIAL SECRETARIES, JOHN G. NICOLAY AND COL. JOHN HAY.

This great work, begun with the sanction of President Lincoln, and continued under the authority of his son, the Hon. Robert T. Lincoln, is the only full and authoritative record of the life of Abraham Lincoln. Its authors were friends of Lincoln before his presidency; they were most intimately associated with him as private secretaries throughout his term of office, and to them were transferred upon Lincoln's death all his private papers. Here will be told the inside history of the civil war and of President Lincoln's administration,—important details of which have hitherto remained unrevealed, that they might first appear in this authentic history. By reason of the publication of this work,

THE WAR SERIES,

Which has been followed with unflagging interest by a great audience, will occupy less space during the coming year. Gettysburg will be described by Gen. Hunt (Chief of the Union Artillery), Gen. Longstreet, Gen. E. M. Law, and others; Chickamauga, by Gen. D. H. Hill; Sherman's March to the Sea, by Generals Howard and Slocum. Generals Q. A. Gillmore, Wm. F. Smith, John Gibbon, Horace Porter, and John S. Mosby will describe special battles and incidents. Stories of naval engagements, prison life, etc., etc., will appear.

NOVELS AND STORIES.

"The Hundredth Man," a novel by Frank R. Stockton, author of "The Lady, or the Tiger?" etc., begins in November. Two novellettes by George W. Cable, stories by Mary Hallack Foote, "Uncle Remus," Julian Hawthorne, Edward Eggleston, and other prominent American authors, will be printed during the year.

SPECIAL FEATURES,

(With illustrations), include a series of articles on affairs in Russia and Siberia, by George Kennan, author of "Tent Life in Siberia," who has just returned from a most eventful visit to Siberian prisons; papers on the Food Question, with reference to its bearing on the Labor Problem; English Cathedrals; Dr. Eggleston's Religious Life in the American Colonies; Men and Women of Queen Anne's Reign, by Mrs. Oliphant; Clairvoyance, Spiritualism, Astrology, etc., by the Rev. J. M. Buckley, D. D., editor of the *Christian Advocate*; astronomical papers; articles throwing light on Bible history, etc.

PRICES.—A FREE COPY.

Subscription price, \$4.00 a year, 35 cents a number. Dealers, postmasters, and the publishers, take subscriptions. Send for our beautifully illustrated 24-page catalogue (free), containing full prospectus, etc., including a special offer by which new readers can get back numbers to the beginning of the War Series at a very low price. A specimen copy (back number) will be sent on request. Mention this paper.

Can you afford to be without THE CENTURY?

THE CENTURY CO.,

New York.

"THE IDEAL MAGAZINE"

for young people is what the papers call ST. NICHOLAS. Do you know about it,—how good it is, how clean and pure and helpful? If there are any boys or girls in your house will you not try a number, or try it for a year, and see if it isn't just the element you need in the household? The *London Times* has said, "We have nothing like it on this side." Here are some leading features of

ST. NICHOLAS,

FOR 1886-87:

STORIES by LOUISA M. ALCOTT and FRANK R. STOCKTON,—several by each author.

A SHORT SERIAL STORY by MRS. BURNETT, whose charming "Little Lord Fauntleroy" has been a great feature in the past year of ST. NICHOLAS.

WAR STORIES for BOYS and GIRLS. GEN. BADEAU, chief-of-staff, biographer, and confidential friend of General Grant, and one of the ablest and most popular of living military writers, will contribute a number of papers, describing in clear and vivid style some of the leading battles of the civil war. They will be panoramic descriptions of single contests or short campaigns, presenting a sort of literary picture-gallery of the grand and heroic contests in which the parents of many a boy and girl of to-day took part.

THE SERIAL STORIES include "Juan and Juanita," an admirably written story of Mexican life, by Frances Courtenay Baylor, author of "On Both Sides;" also, "Jenny's Boarding-House," by James Otis, a story of life in a great city.

SHORT ARTICLES, instructive and entertaining, will abound. Among these are: "How a Great Panorama is Made," by Theodore R. Davis, with profuse illustrations; "Winning a Commission" (Naval Academy), and "Recollections of the Naval Academy;" "Boring for Oil" and "Among the Gas-wells," with a number of striking pictures; "Child-Sketches from George Eliot," by Julia Magruder; "Victor Hugo's Tales to his Grandchildren," recounted by Brander Matthews; "Historic Girls," by E. S. Brooks. Also interesting contributions from Nora Perry, Harriet Prescott Spofford, Joaquin Miller, H. H. Boyesen, Washington Gladden, Alice Wellington Rollins, J. T. Trowbridge, Lieutenant Frederick Schwatka, Noah Brooks, Grace Denio Litchfield, Rose Hawthorne Lathrop, Mrs. S. M. B. Platt, Mary Hayes Dodge, and many others, etc., etc.

The subscription price of ST. NICHOLAS is \$3 a year; 25 cents a number. Subscriptions are received by booksellers and newsdealers everywhere, or by the publishers. New volume begins with the November number. Send for our beautifully illustrated catalogue (free), containing full prospectus, etc., etc.

THE CENTURY CO., NEW YORK.

FORM OF BEQUEST.

To those who may be disposed to contribute by will to the spread of the gospel of Spiritualism through the *GOLDEN GATE*, the following form of bequest is suggested:

"I give and bequeath to the *GOLDEN GATE* Printing and Publishing Company, of San Francisco, incorporated, November 28th, 1885, in trust, for the uses and dissemination of the cause of Spiritualism, ——— dollars."

[Written for the Golden Gate.]

Prof. A. R. Wallace and Spiritualism.

A distinguished man in the scientific world has been giving some lectures on "Darwinism," at the Lowell Institute in this city. I refer to Prof. A. R. Wallace, F. R. S., of London. He stands at the head of "star-eyed" science, and he has the courage of his convictions and his knowledge, whether popular or otherwise, and we, as is well known, are able to claim him as an avowed Spiritualist. Prof. Wallace has the credit of discovering what is called the Darwinian system; coming to its conclusions wholly independent of Darwin. Both seemed to have groped about and reached the same idea, but the latter was first in, so it was Darwinism instead of being Wallaceism. This coincidence suggests the thought that there are certain ideas in the air waiting for expression, and when the time is right, some more or less en rapport, catch the idea quicker than others. This is not uncommon; it was the same when Sir Isaac Newton discovered the law of gravitation; had he not questioned "the falling apple," there were others so near the solution that the law would have been discovered within a year by others who were groping very near it. There are many other important discoveries that had by proximity of time respectable claimants.

Prof. Wallace makes this distinction from Darwin's idea of man's descent, in the mental point, or in its spiritual or psychical aspect. That man as a physical being dates from the low origin that Darwin claims, the anthropoid ape, but that the spirit, or the real man was an interpolator from a higher source. I think that idea was an intuition, due to the constitutional difference of the two men, one being materialistic, considering matter as the whole domain of science; the other sensing something beyond matter, and perhaps beyond the field of scientific research. It seems the latter sensed a spiritual part of man that at some period must have entered the physical organism when conditions were right, or had reached the right point; that is, man as an animal may have come from the ape, but man as a spirit has a higher pedigree.

Prof. Wallace has the esteem of all Spiritualists, first, as being in the highest rank as a scholarly scientist, none can be named his superior and few his equal; and second, he has not been afraid to testify to Modern Spiritualism as being based on fact, and stands the test of the scientific method. While so many with reputations are of the Nicodemus order, some admitting it privately, but afraid of any unpopular alliances, he has not been afraid to ally himself with it. Though we are not idol worshippers, we appreciate courage always.

There is a syndicate of the editors of a large number of the leading papers that invite and liberally pay for essays on the leading subjects of interest from experts in various departments, which are copyrighted and printed simultaneously by all the syndicate papers. Prof. Wallace as one of the ablest men in Spiritualism, was employed by this syndicate to write an essay on that subject. He did so, and it was extensively printed. I think it one of the best essays on Modern Spiritualism I have ever read. It was printed in the *Sunday Herald*, and I have it in my scrap-book, marked as one of my choice selections. One or two short paragraphs from my slip will be a good way of endorsing my judgment of what I call good, and also of intellectually introducing him, and I think they are worth the little space they take.

"It is common but I believe a mistaken notion that the conclusions of science are antagonistic to the phenomena of Modern Spiritualism. The majority of our students of science are no doubt antagonistic, but their opinions and prejudices are not science."

"And to accuse those who accept its facts and teachings of being victims of delusion, or imposture, of being either half insane enthusiasts, or credulous fools. Such denunciations, however, affect us but little."

"Modern Science utterly fails to realize the nature of mind or to account for its presence in the universe, except by the very unthinkable dogma that it is the product of the organization. Spiritualism recognizes in mind the cause of organization, perhaps even of matter itself, and it has added greatly to our knowledge of man's nature by demonstrating the existence of individual minds indistinguishable from human beings yet separate from any human body."

I could quote many more jewels of expressions, but these will give the idea. I did not take my pen, however, to eulogize Prof. Wallace, but for another purpose, which I will abbreviate to make up for my foregoing elaboration. He had expressed a wish to witness, before he left Boston, some of the American manifestations. On Saturday last, (Dec. 18th,) he attended a materialization seance by Mrs. Ross. It was my privilege to be present on that occasion. I did not consider it one of her best seances, as she had had a remarkable one which was lengthy in the afternoon and she probably was somewhat exhausted, but it was, for all that, a good seance and very satisfactory to the able savant. It was very pleasant to see his method; it was evidently his intention not to be fooled. He was modest and quiet, like a truly large minded man, no fussing or airs of superiority. The corner where the curtain is, which when down encloses about six square feet of triangular space, was so plainly and visibly intact that nothing further is needed, but, as usual, Mr. Ross invited examination and the Professor did so. Quietly and thoroughly

he examined the contiguous corner in the back room. There was no need of it, yet I was glad he did. I suppose it was so as to be able to say so. As I have often said, I am as sure of mortal honesty in the extemporizing of these forms, as I am of any sensuous fact in the world. I have no doubt the Professor would say the same. The light was then reduced to a low point. After the sliding or folding-doors were closed, then the forms came out, sometimes three and four at a time; two or three little children also. I had tangible proof that they were real living children. Mr. Brewer's wife with a baby in her arms appeared (Brewer is a well-to-do business man). Several of us had the privilege of caressing and handling the infant. The Professor was quite interested in this baby and had tangible proof of its being what it claimed to be. These babies and small children of five to seven years old (I mean in looks, for really they are only a few minutes old) are an interesting feature, because they are cumulative evidence in themselves though the forms are so unmistakably spirit manifestations that any cumulative evidence was superfluous.

I am not describing this seance in detail, I rarely do, not considering such descriptions interesting reading from their sameness. When this seance was over, we all naturally went and inspected the sacred and intact plastered wall corner. The Professor called my attention to the still closed sliding doors, pointing to a piece of sticking-plaster that he had united them with; he had made marks on it, and looking at it closely he said to me it had not been moved; that of itself proved there had been no communication with the back room. I might say here that I did not need that test, as I have been allowed to sit at those doors and have tangible proof that they were not at any time moved. The Professor then looking into that inclosed corner and positively intact, said to me with an affable look: "Mr. Wetherbee, where do you suppose that baby we handled went to?" There was no reply to make; the Professor needed none. It had dissipated itself, vanished like a bubble into circumambient air. For a few minutes it was a thing of apparent life, and then the elements that composed its temporary material organism, became invisible as elements always are.

I would like, to say, not, however, for the sake of attracting attention to Mrs. Bessie Huston, but for the important purpose of impressing the fact on people generally that the spirits can materialize human-looking and living forms. Every day I meet people, and sometimes Spiritualists, who doubt the phase and yet it is as certain a fact as that I am now writing with a pen. Mrs. Huston has reduced her method to simplicity. There is in the corner of her parlor a small triangular closet, not near any door or suspicious connection. The two sides of the triangle are the plastered intact walls, making a closet by a partition with a door in it which is the hypotenuse of the triangle. This, the only entrance to this small space, is in sight all the time, and the fact of the medium being the only occupant is absolutely certain. A description or detail of the seance is hardly necessary, but I will mention one fact that interested me at the seance this afternoon. A spirit form came out to me; any one could see it was not the medium by at least fifty pounds, even if I had not heard her voice at the same time in the closet. She led me to the enclosure and she retired in it, I waiting for her appearance, but a new form came instead and retired, and then another, and in this way one by one, five forms appeared, every one different; some were shorter, or taller, or lighter than the others, and none of them were the medium or any approximation. Some gave their names, but I could not recognize them, but they were living human-looking forms that were unmistakable and they counted with the medium six, and that they were extemporized objects was also unmistakable and no possibility of being mortals, the tangible and ocular evidence was so positive the skeptics would have to admit the fact or stultify his sensuous perceptions. I thought this fact worthy of record, so add it to this already long article.

JOHN WETHERBEE.

BOSTON, MASS.

PROFESSIONAL CARDS.

INDEPENDENT SLATE-WRITING.

DR. D. J. STANSBURY.

No. 1 FIFTH STREET, CORNER OF MARKET.

SAN FRANCISCO.

Independent Slate-Writing.

SITTINGS DAILY, 10 TO 4 P. M.

Public Circles, Tuesday and Friday Evenings, 7 to 9 P. M.

Private Developing Class, Wednesday Evenings.

PROFESSIONAL CARDS.

DR. LOUIS SCHLESINGER.

TEST MEDIUM.

854 1-2 BROADWAY, OAKLAND, CAL.

Office hours, from 9 a. m. to 12 m., and 2 to 5 p. m. (Sundays excepted.) Sittings at other hours by appointment.

Terms—First sitting, \$2.50, which includes one year's subscription to the *GOLDEN GATE* or "*Carrier Dove*." Subsequent sittings for same person, \$1 each.

MRS. ALBERT MORTON.

SPIRIT MEDIUM AND PSYCHOMETRIST.

Diagnosis and healing disease a specialty.

210 Stockton Street, San Francisco.

noted

DR. J. E. & C. MAYO-STEELES.

SPIRITUALIZED REMEDIES.

Specially Prepared and Magnetized to suit each case, under the direction of spirit controls. Drs. Nicolas and Rosie. Send lock of hair, age, sex, one leading symptom, 2-cent stamp, and have your case diagnosed FREE.

OFFICE—251 HENSHAW AVENUE. Address, P. O. Box 1037, Minneapolis, Minnesota. may1-6m

MRS. R. A. ROBINSON.

PSYCHOMETRIZER AND TEST MEDIUM.

308 Seventeenth Street.

Between Mission and Valencia, San Francisco.

A REMARKABLE OFFER.

SEND TWO 2-CENT STAMPS.

Lock of hair, state age and sex, and give your name in full, and I will send you a CLAIRVOYANT DIAGNOSIS of your disease, FREE. Address,

J. C. BATDORF, M. D.

Principal Magnetic Institute, Jackson, Michigan.

DO SPIRITS OF DEAD MEN AND WOMEN

Return to Mortals?

MRS. E. R. HERBERT, SPIRIT MEDIUM.

Gives sittings daily, from 12 to 4 o'clock P. M. (Sundays excepted), at

No. 418 TWELFTH STREET, OAKLAND, CAL.

Conference meetings Sunday evening; Developing Circles, Tuesday evenings. Public are invited. noted

MRS. M. J. HENDEE.

TEST MEDIUM.

AND PSYCHOMETRICAL DELINEATOR OF

CHARACTER AND DISEASE. MAGNETIC

AND MENTAL HEALER.

Sittings daily, at 20 Turk Street. Developing Circle, Thursday evenings and Wednesdays, at 2 o'clock p. m.

MRS. EGGERT AITKEN.

TRANCE MEDIUM—MASSAGE TREATMENT.

Diagnosis given by lock of hair, fee, \$2.00.

Circle, Sunday and Thursday evenings. Consultations daily.

No. 830 MISSION STREET.

MRS. MARY L. MCGINDLEY.

Mandan, Dakota.

CLAIRVOYANT, INSPIRATIONAL & BUSINESS

MEDIUM.

Six questions answered for one dollar.

Life horoscope sent for \$2.00; Satisfaction guaranteed. noted

SHORT-HAND AND CALIGRAPH TEACHER.

MISS GEORGIA HALL.

At 161 Seventh Street, 1 : 1 : 1 Oakland.

ANDREW JACKSON DAVIS.

PHYSICIAN TO BODY AND MIND.

Has become permanently a citizen of Boston, and may be consulted concerning physical and mental disorders, or addressed at his

Office, No. 63 Warren Avenue, Boston, Mass.

Mr. Davis would be pleased to receive the full name and address of liberal persons to whom he may from time to time mail announcements or circulars containing desirable information. July-5m

MRS. WM. H. KING.

TRANCE, CLAIRVOYANT AND CLAIRAUDIENT

MEDIUM.

Residence, 1 : 1 San Diego, Cal.

Will answer calls to lecture anywhere in the State. June

MRS. M. MILLER.

MEDIUM.

Meetings—Tuesday, Thursday and Saturday evenings and Fridays at 2 p. m. Sittings daily, \$1.00.

114 Turk Street, between Taylor and Jones.

Sittings daily. Admission to Public Circles, ladies 10 cents, gentlemen 25 cents.

MRS. J. J. WHITNEY.

The well-known

CLAIRVOYANT, CLAIRAUDIENT AND TRANCE

MEDIUM.

Is now located at No. 120 Sixth Street.

SAN FRANCISCO.

Sittings daily, 1 : 1 : 1 : 1 : 1 P. M.

MRS. DR. BEIGHLE.

WILL DIAGNOSE DISEASE WITHOUT

QUESTIONS.

No. 107 Turk Street, San Francisco.

Hours from 9 to 5.

NERVOUS DISEASE A SPECIALTY.

DEVELOPING CIRCLE.

EVERY FRIDAY AT 4 P. M.

At No. 10 Le Roy Place, off Buchanan Street, South, between Leavenworth and Jones.

Ladies, 10 cents. Gentlemen, 25 cents.

Will also attend private families for developing their circles, at reasonable prices.

noted

W. C. E. SMITH, Astor Hotel.

PROFESSIONAL CARDS.

FRED EVANS.

Medium

INDEPENDENT

SLATE

AND MECHANICAL

WRITING.

Sittings daily (Sundays excepted), from 9 a. m. to 5 p. m. Private Developing, daily.

No. 1224 Mission Street, San Francisco.

MRS. M. J. BROWN.

No. 114 Turk Street, city.

VAPOR BATHS SCIENTIFICALLY APPLIED.

Chronic and Nervous Diseases Cured Without the Use of Drugs.

Consultation, 1 Daily.

The Vitalizing Cabinet-Bath, or Portable Hot Springs. What is the effect? It cleanses the skin and opens the pores, equalizes the circulation and relieves congestion, preserves health and prevents disease, purifies the blood by removing the impurities which accumulate in the fluids and tissues of the body, and imparts vigor to the system, and strength to the mind. decided

JOHN SLATER.

SPIRITUAL MEDIUM.

227 SITTINGS DAILY, 10 TO 3 O'CLOCK, P. M.

Circles—Tuesday and Friday Evenings, and Wednesday Afternoons 12 to 2 o'clock.

"THE FLORENCE," 100 Ellis Street, Corner of Powell.

MRS. L. S. BOWERS.

WASHOE SEERESS AND ASTROLOGER.

104 Powell Street.

San Francisco, California.

decisive

MRS. A. A. CONNOR.

METAPHYSICIAN AND D. M.

227 ALL NERVOUS DISEASES A SPECIALTY. 23

Office Hours:—Mondays, Wednesdays and Fridays, 11 to 4 o'clock p. m.

285½ Page St., near Laguna, San Francisco.

Consultation, Free. Decisive

MRS. E. J. FINNICAN.

(Formerly Mrs. Ladd).

CLAIRVOYANT AND BUSINESS MEDIUM.

(Sittings from 10 to 4.)

912 LAGUNA STREET, SAN FRANCISCO.

Take McAllister street cars. noted

ADVERTISEMENTS.

B. J. SALISBURY.

—DEALER IN—

—{Real Estate!}—

SANTA ANA, • LOS ANGELES COUNTY, • CALIFORNIA.

Inquiries from abroad answered promptly.

mayed

GOLD

Bonds are scarce, but those who write to Stinson & Co., Portland, Maine, will receive full information about work which they can do, and live at home; they will pay them from \$5 to \$25 per day. Some have earned over \$10 in a day. Either old, young or old. Capital not required. You are started free. Those who start at once are absolutely sure of small little fortunes. All is new.

\$1.00 FOR WATCHES

CLEANED AND WARRANTED. GLASS 10 CENTS.

T. D. HALL, Jeweler.

No. 3, Sixth Street, San Francisco.

Watches, Clocks and Jewelry retailed at wholesale prices. Clocks and Jewelry repaired. Orders and repairs by mail attended to.

YOU

can live at home, and make more money at work for us, than at anything else in this world. Capital not needed; you are started free. Both sexes, all ages. Any one can do the work. Large earnings are from first start. Costs nothing and terms free. Better not delay. Costs you nothing to send to your address and find out if you are wise you will do so at once.

H. HALLETT & Co., Portland, Maine.

WM. H. PORTER.

(Successor to Lockhart & Porter's)

—{Undertaker and Embalmer.}—

NO. 148 EDDY STREET.

Between Mason and Taylor Street, opposite E. B. Hall, one block and a half from Baldwin Hotel.

PRESERVING BODIES WITHOUT ICE A SPECIALTY.

SHEW'S

Photograph Gallery.

No. 573 Kearny Street.

SAN FRANCISCO, 1 : 1 : 1 : 1 : 1 Cal.

What is the use of paying five and six dollars per dozen for Cabinet Photographs, on Montgomery and Market streets, when the very best work can be obtained at this Gallery for half the price.

Children's Cabinet Pictures taken by the instantaneous process for three dollars per dozen and, no matter how restless, a good likeness guaranteed.

KNABE PIANO.

KNABE PIANO.

It is a fact universally conceded that the KNABE pianos surpass all other instruments.

The Popular Harrington, Gilbert and Briggs Pianos.

MUSIC DEPT. OF A. L. RANCHOFF & CO.

124 Dupont Street, San Francisco, Cal.

Sole Agents Pacific Coast.

ADVERTISEMENTS.

MUNN & CO. PATENTS

After Five years experience in the preparation of steam, gas, and electric engines, and all other mechanical inventions, we are now prepared to receive applications for patents in the United States and Foreign countries. We have secured the services of the best legal talent in the United States, and are prepared to defend our clients' rights in the courts of law. We also have a large number of patents for sale, and are prepared to assign them to our clients. We have a large number of patents for sale, and are prepared to assign them to our clients. We have a large number of patents for sale, and are prepared to assign them to our clients.

This large and valuable illustrated newspaper is published WEEKLY at \$2.00 a year, and is admitted to be the best paper devoted to science, mechanics, inventions, engineering, and other departments of industrial progress, published in any country. It contains the names of all patentees and titles of every invention patented each week. Try it four months for one dollar. Sold by all newspapers.

If you have an invention to patent write to Munn & Co., publishers of Scientific American, 37 Broadway, New York.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Handbook about patents mailed free.

Some More Thoughts on Materialistic Spiritualism.

EDITOR OF GOLDEN GATE:

Does a healthy, well-balanced and high order of mentality and spirituality depend on a healthy, well-balanced brain and physical organization, or does the brain and physical organization depend on the character of the mind and spirit? Which antedates and is cause and which is the subsequent and effect?

These are practical questions—questions which must modify and control the laws of society; questions which need solution in order to fix the accountability or non-accountability of individuals to the State, to society and to each other. They are questions which have a bearing not only on our present but our future welfare? They are questions which properly solved will throw light on the probabilities for or against a continued existence. Their solution also will settle the fanciful theory of a pre-existence. They are questions which cannot be settled by fancy, by theory or by desire, but by stern logic based on indisputable facts. Heretofore I must have been unfortunate in my manner of presenting my thoughts as I find my clear-headed and venerable friend, Dr. Crane, seems to have misunderstood my position.

Here is man, a wonderful phenomenon, on this little isthmus of time between a vast eternity in the past and an unknown eternity in the future. He is a composite being planted on the earth by the physical and soaring into the heavens by the intellectual. Whence came he? What are his relations to the inconceivable past? Has he no plummet by which he can sound the mysteries of the past and find out something of his relations thereto? Dreamy visionaries in all ages and among all nations have constructed fables and theories trying to explain man's origin. Some of them have claimed their fables to have been given them by revelation from superior beings. None of them have been able to withstand the scrutiny of science. Just in proportion to the progress of actual knowledge has been the retrocession of mythological and theological fables.

The Mosaic mythology has been the last to succumb. But it dies hard. It has left the minds of thousands of bright intellects tinctured with its childish stories. It has filled our literature with many allusions to its creation and Garden of Eden fables which will be long in being eradicated.

All people who think have long since ceased to look to any revelations for any information about the origin of man.

Some minds which have discarded the Hebrew mythology have been captivated by an older and more mystical Hindoo superstition which talks of pre-existence and final Nirvana. There seems to be an innate love of mystery and dreamy speculation in many minds. Other minds not only discard the mystic notions of pre-existence and re-incarnation, but also deny not only the probability, but also the possibility of any continued existence for man beyond this life.

These last base their views on the demonstrated facts of science and on scientific theories which have universal acceptance.

Of course positive proof of a continued life overcomes all *a priori* reasoning. But there are many who will not look into the evidences in favor of such a continued life. It is to raise a reasonable presumption of such a continued life, based on the known facts of evolution that I write.

Science has settled the eternity of force and matter. Let us add: force, matter and intelligence are eternal. The force which fills the universe must be intelligent because in all its manipulations of matter it uses means to ends; it produces intelligent results. That it is omniscient is doubtful. That it is omnipotent is also doubtful. That it plans is certain. That it is sometimes partially thwarted seems probable. While being all-pervading and interpenetrating it may not be omnipotent. It may be conditioned. It may have been and may be progressively knowing and progressively potent. It apparently plans new conditions and new results therefrom. As the universe is illimitable, this gives room and scope for the illimitable activity and progress of this grand Force and Intelligence. There is no danger of man ever overtaking it.

As we said, here is man the resultant product of eternal force, intelligence and matter. How did he get here? Why is he here?

We study the crust of the earth and in it we find it recorded that there was a time when he was not here. There was a time when there was no life possible on the planet; when there was not even inorganic crystallization. Yet the grand Force of the universe was at work. Time being no object, after inconceivable periods, there was steady preparation of the earth's surface for life.

Life! What is life? A new manifestation of universal force; a step upward from electro-chemical crystallization of inorganic elements, to a new means of manifesting force through organization. First, very simple, a mere jelly capable of absorbing and assimilating pabulum. Then more and more complex. First, stationary and drawing its sustenance, to keep the organization alive, from the soil. Then up to the half plant, half animal. Then to the complete animal with limited

locomotion. So on and on, up and up, every step a little higher and a little higher.

First, this low animal life had no sensation; no means of communication with its surroundings; no apprehension or comprehension of its relations to other things. By and by a little bulb of brain matter and a little cord appears. This is the beginning of sensation. As higher forms of animal life appear this little bulb of brain matter gets larger and larger; grows upward and forward until a means of apprehension surrounding things by the five senses was attained and animal life was connected, by telegraph as it were, with its surroundings. It felt, it heard, it saw, it smelled, it tasted. These impressions from without, by producing pleasant and unpleasant sensations within, caused comparison. The animal avoided the unpleasant and sought the pleasant. Little by little the brain developed upwards and forwards, and just in that proportion did the animal or animals become intelligent; just in that proportion did reason dawn; just in that proportion have appeared all the higher characteristics of animal and human life. As was said in a former article, nearly every upward step contained the prophecy and promise of something higher yet to come.

This fact shows plan, object, aim, end to be attained. This steady increase of quantity and improved location of gray brain matter and with it the steady increase of quantity and quality of intelligence, shows what? Several things: First—It shows that the steps upward towards man produced the same kind of intelligence in some of the lower animals which is exhibited in man. Second—It shows that quantity, quality and location of brain matter are necessary to the exhibition of human intelligence. Third—As human intelligence did not exist before, but always after the product of brain matter, to my mind, it shows that this brain matter is used to eliminate, and, as it were, crystallize out of the great ocean of intelligent force the special individualized intelligence peculiar to every individual of the race; and it shows to me that this individualized, conscious intelligence of each person begins with that person; that its tendencies, peculiarities and idiosyncrasies are impressed upon it by heredity. In other words, it partakes of the peculiarities of its progenitors—many times of those several generations back.

Just in proportion as brain has been cultivated, (of course in connection with other proper physical culture,) just in that proportion has the race improved in intelligence, in morals, and in spirituality.

The new-born human infant has no mind. It has much less sense than the new-born animal. It shows no evidence of being guided, directed or controlled by any soul, spirit or intelligence. It has senses through which to receive impressions and a sensorium on which to have them recorded. It acquires its knowledge little by little, just in proportion to the quantity, quality and location of its brain matter. It starts out without any knowledge, but with wonderful—I may say unlimited—capacities for acquiring it.

What evidence is there that the human infant is manipulated by an individualized, pre-existent soul, any more than the colt or the puppy? There is not as much. The instincts of some of the lower animals are greatly superior to those of the human young. The limit of their capacity for improvement has never yet been reached any more than that of human beings.

My conclusion from all the facts, which have only been hinted at, is that all the higher as well as the lower functions of humanity commence here on this planet, as individuality. Must the life and intelligence commenced here therefore necessarily end here? No. There is the same prophecy of a higher development within the human, that has been exhibited all along down the ages within the lower forms.

Every human being is conscious of capacities in every direction which have not and cannot have full fruition within the short space of the longest human life.

When separated from the parent who could have predicted *a priori* for the infant a long life of independent activities? Its organism is cumbersome and bulky and needs constant refreshment and renewal. This is accomplished by wise and simple processes. Its supplies are drawn from without and manufactured into forces, physical, mental, affectional and spiritual. It builds up within itself an interior organization of exceeding tenacity and fineness—a duplicate of the external as to form and function—to which it gives birth at the process we call death and launches it on the ocean of everlasting life.

This is the end and aim and full fruition of the evolution and development of the ages. It is not the result of chance or accident, or the blind working of blind forces, but the deliberate outworking of plan or design by the wonderfully intelligent force of the universe. We are the individualized products of a part of this force and matter which fills immensity, evolved for some ulterior and wise purpose which doth not yet appear.

If a coarse and ponderous organism which weighs many pounds, can reproduce and perpetuate itself for a century by assimilation and exertion, who shall venture to calculate the interminable ages which may be reached by an organization so refined and ethereal that it is imponderably intangible and invisible to us in normal condition? May it not continue forever to draw its supplies from the outlying ocean of force and matter, perhaps by new

births becoming more and more refined and spiritualized? Does not this view give a meaning and object to evolution which no other theory does? We can have patience with the countless ages of preparation through which our planet has passed, when we find the ultimate fruitage so grand and glorious. We shall cease to despise any of the humble rounds in the long ladder of past progress when we think we have climbed up their steps to a heritage of perpetual activity and usefulness. Is not this kind of Materialism worthy our thoughts and investigations?

This view makes the utmost improvement of the physical and material necessity in order to make a more perfect product of mind and spirit. It puts meaning and beauty and utility into all the processes of nature. It not only crushes out all pride and egotism, because we are outgrowths of the inferior part and of lower conditions, but it also gives us certain promise of future progress.

This is a feeble glimpse of my ideas of Materialistic Spiritualism.

E. A. CLARK.
SAN JOSE, Dec. 26, 1886.

HE DIDN'T WANT ANY MORE SISTERS.—She wasn't very young, but she had money. He didn't want the earth.

"Dearest," he began, but she stopped him.

"I anticipate what you are about to say, Mr. Simpson," she said, "and I would spare your feelings, for it can never be. I esteem you highly, and will be a sister to—"

"I have four sisters already," he replied bitterly, "four grown sisters, and life is a hideous burden. But, oh Clara," he went on passionately, "if you can not be my wife will you not give me a mother's protecting love? I'm an orphan."

PUBLICATIONS.

ANDREW JACKSON DAVIS,

(Seer of the Harmonical Philosophy.)

His latest remarkable book, written and published within the past year, entitled,

"BEYOND THE VALLEY,"

(A Sequel to the "Magic Staff.")

Explaining Some Important Events in his Private Life.

Is as gladly read, and will be as universally appreciated, as any other volume from his pen. The publishers receive orders for it from all parts of the civilized world. It contains six vivid diagram-illustrations, and treats upon subjects autobiographical, and explains questions of universal interest.

THE PRESS, GENERALLY,

And the numerous distinguished correspondents of the author in particular, have uniformly given to "Beyond the Valley" a high and influential position among the many works of this author.

Price, Single Copy, \$1.50;

For Several Copies, a Liberal Discount. The Trade Supplied.

Address the publishers of the "Banner of Light,"

COLBY & RICH,

Corner Bosworth and Province streets, Boston, Mass.

In remitting by postoffice money order, or otherwise, please make it payable to COLBY & RICH. sept

A WONDERFUL BOOK OF SONG.

—THE—

POEMS OF FATHER RYAN

THE FAR-FAMED

POET PRIEST OF THE SOUTH.

The Amended and Enriched Edition. Ringing Lyrics of the War. Battle Songs which fired the South and compelled the admiration of the Foe.

Complete in one volume, 433 pages, beautifully illustrated. The engravings include a steel portrait of the author; his old church and adjoining residence in Mobile; "Erin's Flag"; and the "Conquered Banner." The book will be sent to any address on receipt of price, \$2.00.

THE BALTIMORE PUBLISHING COMPANY,

174 W. Baltimore St., Baltimore, Md.

N. B.—One-half the profits accruing from the sale of this volume of poems from date to March 1st will be devoted to the fund for the erection of a Monument to Father Ryan, to be placed over his grave in Mobile. Help on the work, and swell the fund by purchasing a copy of the book.

Wanted, men and women in every town, village and parish to act as agents for the sale of this book. Liberal pay will be given for services rendered. Send for descriptive circulars. dec25

NEW INSPIRATIONAL SONGS.

BY C. PAYSON LONGLEY.

Author of "Over the River," and other popular Melodies.

Beautiful Home of the Soul.

Come in Thy Beauty, Angel of Light.

Gathering Flowers in Heaven.

In Heaven We'll know Our Own.

I'm Going to My Home.

Love's Golden Chain.

Our Beautiful Home Over There.

Oh! Come, for My Poor Heart is Breaking.

Once it was Only Soft Blue Eyes.

The City just Over the Hill.

The Golden Gates are Left Ajar.

Two Little Shoes and a Ringlet of Hair.

Who Sings My Child to Sleep?

We're Coming, Sister Mary.

We'll all Meet again in the Morning Land.

Single song 25 cts., or 5 for One Dollar, sent postpaid. For sale at the office of the GOLDEN GATE.

SPIRITUALISTS' DIRECTORY,

RECORDING STATISTICS OF SOCIETIES,

NAMES AND ADDRESSES OF SPEAKERS AND

MEDIUMS, LIST OF PERIODICALS, Etc.

By G. W. KATES.

Price, : : : : : 25 Cents.

For sale at this office.

BUCHANAN'S JOURNAL OF MAN.

The first number of this monthly (one dollar per annum), will be issued February, 1887. Devoted to the science of man in all its departments, and to all human progress and reform, especially to "the dawn of the new civilization" arising from psychometric science and the revelation of the entire constitution of man, soul, mind and body, making a journal entirely original for the most advanced, profound and liberal thinkers. Remit by postal order, to

Dr. J. R. BUCHANAN,

6 James St., Boston.

PUBLICATIONS.

THE WATCHMAN.

AN 8-PAGE MONTHLY JOURNAL.

Devoted to the Interests of Humanity and Spiritualism. Also, a Mouth-piece of the American and Eastern Congress in Spirit Life.

WATCHMAN,

Spirit Editor.

Published by

BOSTON STAR AND CRESCENT CO.

1090 Central Park Avenue,

Miliard Postal Station, : : Chicago, Illinois.

HATTIE A. BERRY,

Editress and Manager.

ARTHUR B. SREDD,

Assistant Manager.

Terms of Subscription (in advance)—One year, \$1.00; Six months, 50 cents; Clubs of ten, \$8.00; Single copies, 10 cents; Sample copies, free.

U. S. Postage Stamps will be received for fractional parts of a dollar. (13 and 25 preferred.)

Remit by P. O. order, drawn on CHICAGO, ILL., or by Registered letter. Payable to

HATTIE A. BERRY,

Editress and Manager.

THE SPIRITUAL OFFERING,

Devoted to the Advocacy of Spiritualism in its Religious, Scientific and Humanitarian Aspects.

COL. D. M. FOX,

Publisher

D. M. & NETTIE P. FOX,

Editors

EDITORIAL CONTRIBUTORS:

Prof. Henry Kiddle (H. K.), No. 7, East 130th street, New York City.

"Quina," through her medium, Mrs. Cora L. V. Richmond, 64 Union Park Place, Chicago, Illinois.

"The Offering" has a Department especially devoted to "Our Young Folks."—Mrs. Eva A. H. Barnes, Assistant Editor.

Among "The Offering's" contributors will be found our oldest and ablest writers. In it will be found Lectures, Essays upon Scientific, Philosophical and Spiritual subjects, Spirit Communications and Messages.

Terms of Subscription—Per year, \$2.00; Six months, \$1.00; Three months, 50 cents.

SPIRITUAL OFFERING, Ottumwa, Iowa.

THE N. D. C. AXE,

AND TRUE KEY STONE.

(Successor to : : : "Spirit Voices.")

A 4-page Weekly Journal devoted to the Development of Mediumship and the interests of the National Developing Circle.

INDEPENDENT IN EVERYTHING.

Terms—\$1.50 per annum; 75 cents for six months; 40 cents for three months; single copies, 5 cents; sample copies, free.

Advertising—10 cents per line, each insertion, average seven words nonpareil to the line.

JAMES A. BLISS, Editor,

474 A, Broadway, South Boston, Mass.

Until further notice this offer will hold good: To every yearly subscriber to the N. D. C. Axe and True Key Stone, we will present a year's certificate of membership in the National Developing Circle.

JAMES A. BLISS,

Developing Medium N. D. C.

THE CARRIER DOVE.

An Illustrated Monthly Magazine, devoted to Spiritualism and Reform.

Edited by : : : MRS. J. SCHLESINGER.

Each number will contain the Portraits and Biographical Sketches of prominent Mediums and Spiritual workers of the Pacific Coast, and elsewhere. Also, Spirit Pictures by our Artist Mediums. Lectures, essays, poems, spirit messages, editorials and miscellaneous items.

DR. L. SCHLESINGER,

Publishers.

MRS. J. SCHLESINGER,

Publishers.

Terms—\$2.50 per Year. Single Copies, 25 cents.

Address, THE CARRIER DOVE,

Oakland, California.

Terms for sittings, one dollar. New subscribers to the "Carrier Dove," on payment of one year's subscription, \$2.50, will be entitled to the first sitting free.

LIGHT FOR THINKERS.

The Pioneer Spiritual Journal of the South. Issued weekly at Chattanooga, Tenn.

A. C. LADD,

Publisher.

G. W. KATES,

Editor.

Assisted by a large corps of able writers.

"Light for Thinkers" is a first-class family newspaper of eight pages, devoted to the dissemination of original Spiritual and Liberal thought and news. Its columns will be found to be replete with interesting and instructive reading.

Terms of Subscription—One copy, one year, \$1.50; One copy, six months, 75 cents; One copy, three months, 40 cents; Five copies, one year, one address, \$6.00; Ten or more, one year, to one address, \$1.00 each; Single copy, five cents; Specimen copy, free.

Advertisements published at ten cents per line for a single insertion, or fifty cents per inch each insertion, one month or longer. oct25

THE NEW YORK BEACON LIGHT,

An Independent weekly Spiritual journal, giving messages from our loved ones in spirit land, and containing matter of general interest connected with Spiritual science. Free from controversy and personalities.

MRS. M. E. WILLIAMS,

Editor and Publisher.

Subscription rates—One year, \$2.00; six months, \$1.00; three months, 50 cents. Postage, free.

Rates of advertising—\$1.00 per inch for first insertion; 50 cents for each subsequent one. No advertisement inserted for less than \$1.00. For long standing advertisements and special rates, address the publisher. Payments in advance.

Specimen copies sent free on application. News dealers supplied by the American News Company, Nos. 39 and 41 Chambers street, New York.

All communications and remittances should be addressed to

MRS. M. E. WILLIAMS,

232 West 48th St., New York City.

THE EASTERN STAR.

C. M. BROWN, : : : Editor and Publisher,

GLENBURN, MAINE.

A live, wide-awake, semi-monthly journal, devoted to the interests of Spiritualism.

Per Year, : : : One Dollar.

It contains a Literary Department; Reports of Spiritualistic Phenomena; Spirit Message Department; Original Contributions; Scientific Essays; Reports of Meetings in Hall and Camp; Live Editorials, etc., etc. 'Tis just the kind of paper that every progressive Spiritualist wants. Send for sample copies. Address,

THE EASTERN STAR,

Glenburn, Me.

THE ROSTRUM.

A Fortnightly Journal devoted to the Philosophy of Spiritualism, Liberalism, and the Progress of Humanity.

A. C. COTTON,

Editor and Publisher.

All communications to the pages of THE ROSTRUM must be addressed to A. C. Cotton, Vineland, N. J.

Price, per annum, in advance, \$1.00; six months, 50 cents; three months, 25 cents; clubs of five, \$4.00; clubs of ten, \$7.00; specimen copies sent free.

All orders and remittances must be made payable to A. C. COTTON, Vineland, N. J.

Address, H. L. GREEN, Editor and Publisher,

Salem, N. Y.

To be published monthly after Jan. 1, 1886.

This is to be a free magazine, from which no communication will be rejected on account of the sentiment expressed. And the editor will reserve the right to be as free in the expression of his views as are the correspondents. Each writer is to be solely responsible for his or her opinions. Each number will contain 48 pages and the price will be \$2.00 a volume, 25 cents for a single number.

Address, H. L. GREEN, Editor and Publisher,

Salem, N. Y.

PUBLICATIONS.

OUR SUNDAY TALKS.

OUR SUNDAY TALKS;

Gleanings in Various Fields of Thought,

By J. J. OWEN,

(Late Editor of the "San Jose Daily Mercury.")

SECOND EDITION. REVISED AND ENLARGED.

Following are some of the Press opinions of the first edition:

We consider the volume a most readable and useful compilation, in which the taste and ability of the able writer has been fully illustrated. Mr. Owen is editor of the San Jose Mercury, one of the leading newspapers of the State; edited with great tact and good management, and conducted with care and marked clear-headed judgment. His writings are always readable, terse, vigorous and clear-cut, and in the choice little volume before us, he gives us the very best flowers culled from the bouquet which his mind and brain have combined together.—*Spirit of the Times*.

It is calculated to elevate the mind above the mere greed for gain and momentary pleasures, and cause the thoughts to run in a more elevated channel. * * * It contains some magnificent gems, and is of that character that will command a place among the literature of the day.—*Pioneer*.

As to the contents of the book we can not speak too much praise. The selections are principally made up from the best things which have for several years been written for the Mercury by Mr. Owen. It is a collection of the beautiful thoughts—thoughts characteristic of the cultivated mind and warm heart of the author, clothed in the purest and best English. Mr. Owen, as a writer, has few equals on the Coast, and his "Sunday Talks" were penned in his happiest vein.—*Footlight*.

The compilation brings before us, in a compact form, the talented author's best and noblest thoughts on life and morals. Nothing in quiet hours will give more food for wholesome reflection than one of Bro. Owen's essays.—*Gilroy Advocate*.

The volume is made up of short editorials on thoughtful topics culled from the columns of the author's newspaper, which tell of studious application and observation, written in a pleasing and interesting style, and full of good "meat," with the intent of benefiting their minds.—*Carson Appeal*.

As a home production this collection of pleasing essays and flowing verse is peculiarly interesting. The author wields a graceful pen, and all of his efforts involve highly moral principle. Although these are newspaper articles published by an editor in his daily round of duty, yet when now bound together in one volume they seem to breathe more of the spirit of the cloistered scholar than is wont to gather round the ministrations of the editorial tripod.—*S. F. Post*.

Bro. Owen's ability as a prose and verse writer is unquestionably of a high order, and in thus grouping a number of his best productions into a compact and handy little volume, he has conferred a favor on many of the Mercury's readers, who, like ourselves, have read and appreciated the "Sunday Talks," and from them, perhaps, have been led to form a higher and more ennobling idea of the mission and duties of mankind. *San Benito Advance*.

Owen has a poetic way of saying practical things, a neat and attractive way which makes them readable and easily assimilated and digested, and this volume should have a wide circulation.—*Foot Hill Tidings*.

The volume is readable and suggestive of thought.—*S. F. Merchant*.

They embrace editorials on miscellaneous subjects,

(Written for the Golden Gate.)

A Vision.

BY STANLEY FITZPATRICK.

She stood on the mountain's brow
And gazed at the setting sun,
Slightly sinking, calm and slow,
From a world the night had won.
The gorgeous West was aflame
With purple and red and gold—
Gleams of violet went and came
Through the white cloud's fleecy fold.

To the verge of the eastern sky
The crimson glory was spread,
Myriad mingled tint and dye
A mystic radiance shed.
It wrapped each rugged mountain peak
And the boulders bare and brown—
Over canon, gorge and steep,
The shimmering shafts came down.

And the tender, tremulous light
Round the woman's figure lay,
And tinged her face and forehead white
With the flush of the dying day.
Like a halo of heavenly light
It gleamed in her golden hair—
Or a voiceless song from above—
Or the soul of a silent prayer.

Then slowly faded from earth and sky
From the East and gorgeous West—
(A faint, low breeze went shuddering by
From canon to mountain crest.)
The woman was left in shadow lone—
The halo fell from her golden hair—
Rosy flush from her cheek was gone—
Bloom from a face, not young, nor fair.

But lines of passion marked her face
That told of a troubled breast;
Eyes with a yearning, wistful gaze
Showed a struggling soul's unrest.
"And the glory is gone," she said;
"Gone from the land and the sea;
So the glory of life is dead—
Leaving naught but pain for me."

"Yes, pain is the only dower
Left now by the fleeting years;
I've wrestled for place and power
And garnered but sorrow and tears.
And I've proudly essayed to prove
As a thing heaven-born and divine,
A weak and idolatrous love—
And grasped it—forever as mine."

"Its roses are withered and dead;
Its thorns still rankle and smart;
The chariot is gone from my head
The sunshine of hope from my heart.
A failure was every fond scheme—
Friendship and truth but a lie—
Ambition and fame was a dream—
So nothing is left but to die."

Night fell: the cool and blessed night;
And touched her heart with healing balm,
So pealing down from heaven's height
Came chanting voices, sweet and calm.
An angel throng around her stood
And light—a soft ethereal flood—
O'er all the rugged landscape lay.

"We are thy guides," a spirit said;
"We've listened to thine earnest prayer;
Behold, we live, who once were dead,
In homes eternal, bright and fair.
Thy prayer is granted; enter thou
To realms of everlasting rest;
Love's dazzling crown shall deck thy brow,
Each pain and sorrow quit thy breast."

The woman raised her wondering eyes
And longed gazed the gateway through;
Before her lay fair Paradise—
Behind, the rugged ways she knew,
Her weary heart with rapture beat—
She flung aside each doubt and fear;
But soon she stayed her hasting feet—
A piteous wail rose on her ear.

She turned and cast one glance behind;
With love divine her bosom glowed;
The sick, the maimed, the halt, the blind,
Came struggling up the rocky road,
Their careworn features bore the trace
Of misery, want, and woe, and sin;
All eyes were fixed upon her face—
Each voice implored, "O, take me in!"

And then the angel at her side
Spoke softly to her list'ning heart:
"The pearly gates stand open wide
For thee; but these—have them no part."
"I cannot, cannot go with thee
And leave these wretched mortals there;
O, what would Eden's glories be
If these were left in their despair?"

"O, angel, think: is there no way—
No way—for these to enter in?"
"There is a way," the angel said;
"It leads through pain and woe and sin;
If thou has strength to leave this gate
And walk with them that thorny way—
To labor for them long and late—
Thou yet shalt lead them into day."

"What, leave this gate?" she, weeping, said,
Which I have yearned so long to see?
When I have wept, and toiled, and prayed—
O, angel, say: must this thing be?"
"No one compels you," said her guide;
"Be free from pain, and doubt, and fear;
For these—the gates stand open wide—
But these—they may not enter here."

"Not enter here," the woman cried;
"Then, Angel, say: what is their fate?"
He gently smiled, and slow replied:
"See—yonder—stands—another gate."
"But it is far," she said, "to seek—
The pathway lies o'er brake and stone,
And these are helpless, lame and weak—
They ne'er can reach that gate alone."

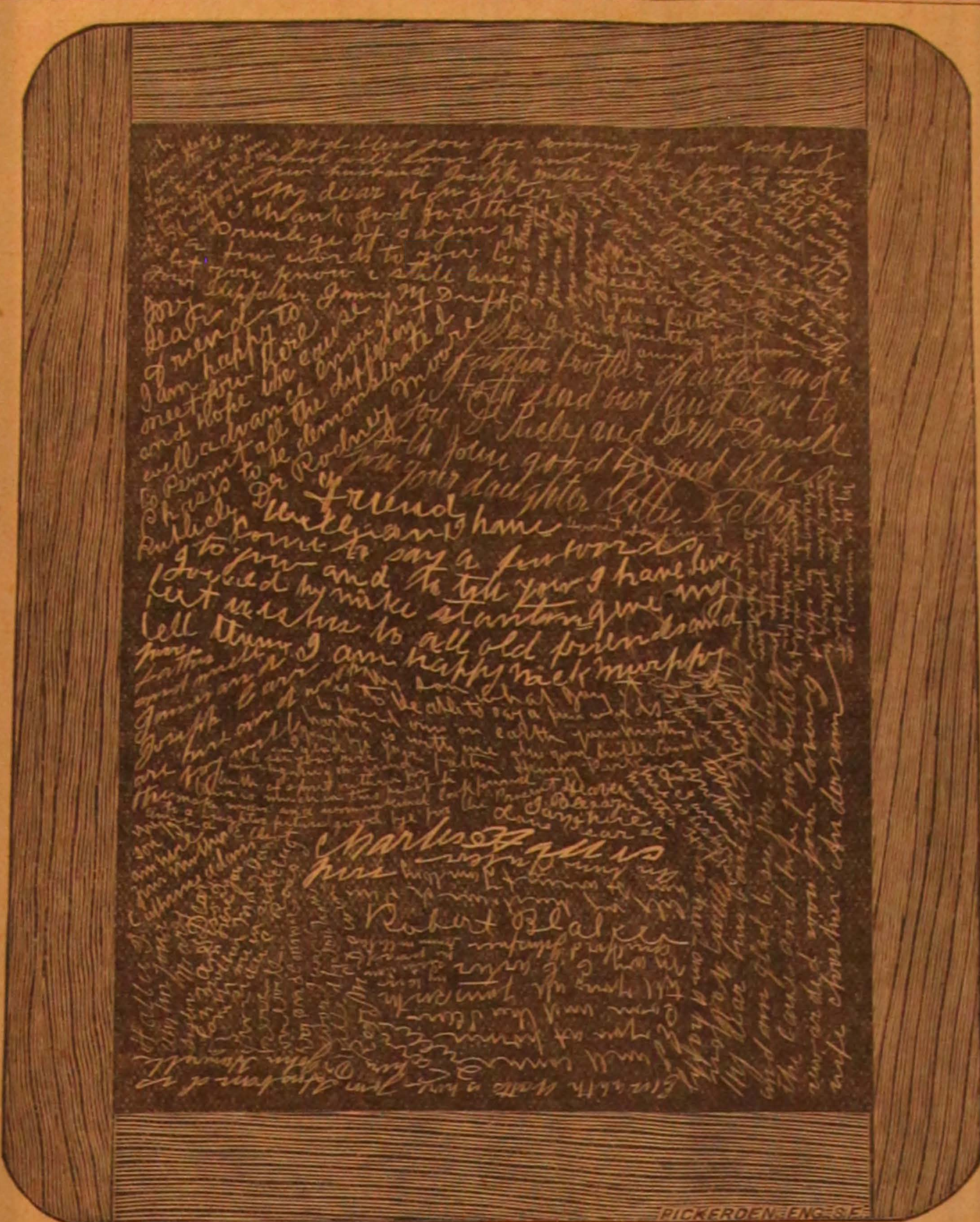
"They ne'er can reach that gate alone,"
The angel echoed at her side:
"But one who now lies wiser grown
Must be their teacher, friend, and guide."
"Then I," she said, "that guide will be;
'E'en Paradise I'll now forego—
For what were all its joys to me
When other souls are steeped in woe?"

"Again I'll tread the paths of life—
I'll labor early, long, and late,
I'll shun no toil, nor pain, nor strife
If I may lead these to the gate.
I'll live no more for self alone—
The higher, purer way I see;
Henceforth my all I lay upon
The altar of humanity."

The angel smiled: the vision passed;
The pearly gates—the guides—were gone—
Night's misty mantle o'er her cast
She sat upon the cold, gray stone.
The trembling air around was mute—
But far off strains fell on her ear
Like music from a golden lute
In dying echoes—soft and clear.

And faint—and far—and fainter still—
The chanting, angel voices seem—
Her heart—her soul—her raptures thrill—
She wakes—she lives—it is no dream.
"Blessed art thou," they sung, "thrice blest,
Who chose the steep and thorny way;
Fairer thy crown—more sweet thy rest,
When others thou hast led to-day."

PALOMAR, San Diego Co., Cal., Nov. 17, 1886.



INDEPENDENT SLATE-WRITING.

The above slate, written through the mediumship of Mr. Fred Evans of this city, about a year and a half ago, was one of the first public exhibitions of psychographic power given by this medium. The slate, which is reduced in the engraving to about three-fourths of its original size, has never before been published. We deem it well worthy a place in our columns.

COMMITTEE REPORT.

We, the undersigned committee chosen by the audience at a public exhibition of independent slate-writing, given by Mr. Fred Evans at Washington Hall on Sunday, June 21, 1885, testify that the slates used were washed and sealed in our presence and to our satisfaction, and during the time the slates were in use they were not removed from our sight. We distinctly heard the fragments of pencil between the slates writing, whilst holding them in our hands. When the writing was finished, which was denoted by three raps on the slates, Mr. R. B. Hall was selected by the audience to break the seals on the slates. When separated, one of them was completely covered with writing in patchwork form, embracing thirty communications, all in different handwriting. Each member of the Committee received messages signed by relatives or departed friends; the remainder of the messages were recognized by different persons in the audience.

The exhibition was given in daylight before an audience of about 400 persons, and under conditions which excluded all chance of trickery or fraud.

DR. THOS. C. KELLEY, 946 Mission st.,
MRS. F. C. LANE, 3010 Folsom st.,
WILLIAM KELLY, 202 Second st.,

A Review Briefly Reviewed.

EDITOR OF GOLDEN GATE:

In the review of a book entitled "The Stars and the Earth," published in last week's GOLDEN GATE, the reviewer "M. A. (Oxon)," says: "Light travels about 200,000 miles in a second. The sun, therefore, being 92,500,000 miles distant, has risen eight minutes before it has become visible to us." This statement conveys a false impression. The earth is continually in the light of the sun, night and day the same, of course. At "sunrise," so called, each successive portion of the earth's surface (by revolution on the globe) comes into the line of light instantly. The light that strikes us at sunrise does not have to travel ninety-two millions of miles, requiring eight minutes time; it comes only from the eastern horizon, which varies in distance according to the nature of the surface. People on the eastern seashore see the sun apparently rise from the sea, a few miles distant, and those living in valleys perceive it over the eastern mountain range, perhaps ten miles away, the light reaching the beholder in one twenty-thousandth part of a second, and through refraction of the light by the earth's atmosphere, we actually see the sun before instead of "eight minutes after sunrise."

I can only account for such statements on the part of a writer so generally careful as "M. A. (Oxon)" by the supposition that he has come to the conclusion (as intimated in another part of the article) that as human reason is not infallible, it may therefore be sometimes ignored. After supposing several insupportable cases (i. e. cases contrary to the present order of nature) which he assumes tend to prove that time and space are merely ideas—"human conceptions"—he proceeds to illustrate his assertion that space does not exist by referring to the refraction of rays of light in the magic lantern so that objects may appear larger or smaller than they really are; thus using a law of nature to prove that a certain fact in nature has no existence. Because time and space are relative terms, we, judging of them only by comparison with arbitrary standards, it does not follow that they have no real exist-

ence. Time is an eternal now, some one has said; and space, though it has no materiality, is as real in its dimensions as are the diameters of the globes which it separates, and it is folly to attempt to deceive our senses by any argument to the contrary.

After such specimens of fallacious reasoning I was not surprised to see near the close of the "review," the statement that "such considerations lead up directly to Zollner's conception of a fourth dimension in space." The idea advanced by "M. A. (Oxon)," the non-existence of time and space, and the queer hypothesis of Zollner, a possible fourth dimension, are on a par in point of absurdity. It does not require much of a philosopher to decide such questions. Every person of ordinary understanding knows that length, breadth and thickness include all there is of any object or thing, and that it is the merest folly to talk of anything outside of these three measurements. You might as well speak of the inside surface of a solid globe, or of the thickness of a dividing line, as to talk of a "fourth dimension in space," which is simply a contradiction in terms. If Zollner did not mean this, but did mean something else which he could not well express, he certainly selected very improper words in which to convey his idea. On first reading "Transcendental Physics" I considered the idea as a mere vagary of a puzzled philosopher, but on reflection, I am inclined to think it a very lame attempt to explain spiritual phenomena in a manner to be comprehended by men who have no conception of spiritual existences. The utter failure of the attempt is evident from the fact that no scientist of note has ever given Zollner's absurd conjecture serious consideration.

W. N. SLOCUM.

Grand Test Seance.

EDITOR OF GOLDEN GATE:

It was my privilege to attend the benefit given to Miss Anna Johnson, last Sunday evening, at Washington Hall, and there was a good programme. It was announced by Mr. S. B. Clark that Dr. Stansbury would answer questions pertaining to spiritual philosophy. His answers were brief and very satisfactory to the audience.

Mrs. J. J. Whitney, through her guides, outdid herself, by giving ninety names, and all but one was recognized, and that one said he did not wish public recognition, as the party whom he wished to reach was present and recognized who he was. To say that her tests were satisfactory will hardly express it, as twice or three times names were recognized by others than for whom they were intended, and were promptly told by Mrs. Whitney's control that there were some others there to answer. Mrs. Whitney's control bade the audience good-night three or four times before he could get away. There never seemed to be a time in Washington Hall when the spirit friends of those present had such a chance to make themselves known, and they took advantage of it through Mrs. Whitney and her guides. Mrs. Whitney's parlors are crowded and many are turned away on account of her not being able to sit for them. There are a great many who lay their conversion to the spiritual belief through the mediumship of Mrs. Whitney.

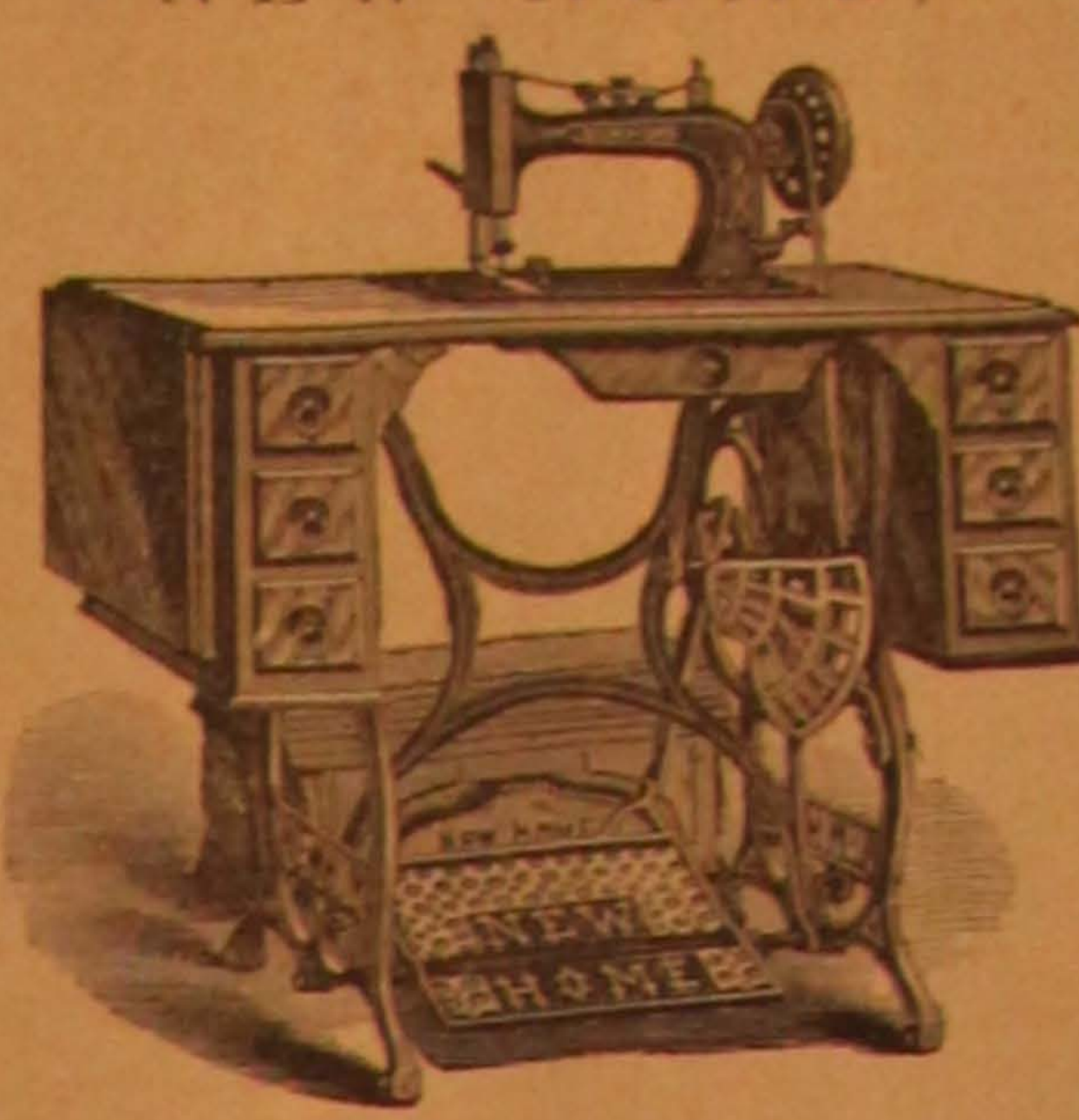
W. H. N.

A CONDUCTOR on an Iowa railroad picked up a pocket-book containing \$250, hunted up the owner, an old man travelling with his wife, and restored it. The old man thanked the official, but the wife spoke up, "It was a good thing some one seen you pick it up, or we never would have got it again."

ADVERTISEMENTS.

BUY ONLY THE LIGHT-RUNNING

"NEW HOME."



—AND GET—

The Best Sewing Machine in the World!

Send for circulars, price-lists and terms, to The New Home Sewing Machine Company.

General Agency and Salesrooms,

634 Market St., opposite Palace Hotel,

SAN FRANCISCO.

ARTHUR M. HILL, Manager.

June 3rd

SOUTH PACIFIC COAST RAILROAD.

PASSENGER TRAINS LEAVE STATION, FOOT

of Market Street, SOUTH SIDE, at
A. M., daily, for Alameda, Newark, Centerville,
Alviso, Santa Clara, SAN JOSE, Los Gatos,
Wright, Glenwood, Felton, Big Trees, Boulder Creek,
SANTA CRUZ, and all way stations—Parlor Car.

2:30 P. M. (except Sunday), Express: Mt. Eden, Alameda, Newark, Centerville, Alviso, Agnew, Santa Clara, SAN JOSE, Los Gatos, and all stations to Boulder Creek and SANTA CRUZ—Parlor Car.

P. M., daily, for SAN JOSE, Los Gatos and intermediate points. Saturdays and Sundays to Santa Cruz.

\$5 Excursion to SANTA CRUZ and BOULDER CREEK, and \$2.50 to SAN JOSE, on Saturdays and Sundays, to return on Monday inclusive.

\$1.75 to SANTA CLARA and SAN JOSE and return—Sundays only.

8:30 A. M. and 2:30 P. M. Trains with Stage at Los Gatos for Congress Springs.

All Through Trains connect at Felton for Boulder Creek and points on Felton and Pescadero Railroad.

To Oakland and Alameda.

8:00 a. m., 8:30 a. m., 9:00 a. m., 9:30 a. m., 10:00 a. m., 10:30 a. m., 11:00 a. m., 11:30 a. m., 12:00 p. m., 12:30 p. m., 1:00 p. m., 1:30 p. m., 2:00 p. m., 2:30 p. m., 3:00 p. m., 3:30 p. m., 4:00 p. m., 4:30 p. m., 5:00 p. m., 5:30 p. m., 6:00 p. m., 6:30 p. m., 7:00 p. m., 7:30 p. m., 8:00 p. m., 8:30 p. m., 9:00 p. m., 9:30 p. m., 10:00 p. m., 10:30 p. m., 11:00 p. m., 11:30 p. m., 12:00 p. m., 12:30 p. m., 1:00 p. m., 1:30 p. m., 2:00 p. m., 2:30 p. m., 3:00 p. m., 3:30 p. m., 4:00 p. m., 4:30 p. m., 5:00 p. m., 5:30 p. m., 6:00 p. m., 6:30 p. m., 7:00 p. m., 7:30 p. m., 8:00 p. m., 8:30 p. m., 9:00 p. m., 9:30 p. m., 10:00 p. m., 10:30 p. m., 11:00 p. m., 11:30 p. m., 12:00 p. m., 12:30 p. m., 1:00 p. m., 1:30 p. m., 2:00 p. m., 2:30 p. m., 3:00 p. m., 3:30 p. m., 4:00 p. m., 4:30 p. m., 5:00 p. m., 5:30 p. m., 6:00 p. m., 6:30 p. m., 7:00 p. m., 7:30 p. m., 8:00 p. m., 8:30 p. m., 9:00 p. m., 9:30 p. m., 10:00 p. m., 10:30 p. m., 11:00 p. m., 11:30 p. m., 12:00 p. m., 12:30 p. m., 1:00 p. m., 1:30 p. m., 2:00 p. m., 2:30 p. m., 3:00 p. m., 3:30 p. m., 4:00 p. m., 4:30 p. m., 5:00 p. m., 5:30 p. m., 6:00 p. m., 6:30 p. m., 7:00 p. m., 7:30 p. m., 8:00 p. m., 8:30 p. m., 9:00 p. m., 9:30 p. m., 10:00 p. m., 10:30 p. m., 11:00 p. m., 11:30 p. m., 12:00 p. m., 12:30 p. m., 1:00 p. m., 1:30 p. m., 2:00 p. m., 2:30 p. m., 3:00 p. m., 3:30 p. m., 4:00 p. m., 4:30 p. m., 5:00 p. m., 5:30 p. m., 6:00 p. m., 6:30 p. m., 7:00 p. m., 7:30 p. m., 8:00 p. m., 8:30 p. m., 9:00 p. m., 9:30 p. m., 10:00 p. m., 10:30 p. m., 11:00 p. m., 11:30 p. m., 12:00 p. m., 12:30 p. m., 1:00 p. m., 1:30 p. m., 2:00 p. m., 2:30 p. m., 3:00 p. m., 3:30 p. m., 4:00 p. m., 4:30 p. m., 5:00 p. m., 5:30 p. m., 6:00 p. m., 6:30 p. m., 7:00 p. m., 7:30 p. m., 8:00 p. m., 8:30 p. m., 9:00 p. m., 9:30 p. m., 10:00 p. m., 10:30 p. m., 11:00 p. m., 11:30 p. m., 12:00 p. m., 12:30 p. m., 1:00 p. m., 1:30 p. m., 2:00 p. m., 2:30 p. m., 3:00 p. m., 3:30 p. m., 4:00 p. m., 4:30 p. m., 5:00 p. m., 5:30 p. m., 6:00 p. m., 6:30 p. m., 7:00 p. m., 7:30 p. m., 8:00 p. m., 8:30 p. m., 9:00 p. m., 9:30 p. m., 10:00 p. m., 10:30 p. m., 11:00 p. m., 11:30 p. m., 12:00 p. m., 12:30 p. m., 1:00 p. m., 1:30 p. m., 2:00 p. m., 2:30 p. m., 3:00 p. m., 3:30 p. m., 4:00 p. m., 4:30 p. m., 5:00 p. m., 5:30 p. m., 6:00 p. m., 6:30 p. m., 7:00 p. m., 7:30 p. m., 8:00 p. m., 8:30 p. m., 9:00 p. m., 9:30 p. m., 10:00 p. m., 10:30 p. m., 11:00 p. m., 11:30 p. m., 12:00 p. m., 12:30 p. m., 1:00 p. m., 1:30 p. m., 2:00 p. m., 2:30 p. m., 3:00 p. m., 3:30 p. m., 4:00 p. m., 4:30 p. m., 5:00 p. m., 5:30 p. m., 6:00 p. m., 6:30 p. m., 7:00 p. m., 7:30 p. m., 8:00 p. m., 8:30 p. m., 9:00 p. m., 9:30 p. m., 10:00 p. m., 10:30 p. m., 11:00 p. m., 11:30 p. m., 12:00 p. m., 12:30 p. m., 1:00 p. m., 1:30 p. m., 2:00 p. m., 2:30 p. m., 3:00 p. m., 3:30 p. m., 4:00 p. m., 4:30 p. m., 5:00 p. m., 5:30 p. m., 6:00 p. m., 6:30 p. m., 7:00 p. m., 7:30 p. m., 8:00 p. m., 8:30 p. m., 9:00 p. m., 9:30 p. m., 10:00 p. m., 10:30 p. m., 11:00 p. m., 11:30 p. m., 12:00 p. m., 12:30 p. m., 1:00 p. m., 1:30 p. m., 2:00 p. m., 2:30 p. m., 3:00 p. m., 3:30 p. m., 4:00 p. m., 4:30 p. m., 5:00 p. m., 5:30 p. m., 6:00 p. m., 6:30 p. m., 7:00 p. m., 7:30 p. m., 8:00 p. m., 8:30 p. m., 9:00 p. m., 9:30 p. m., 10:00 p. m., 10:30 p. m., 11:00 p. m., 11:30 p. m., 12:00 p. m., 12:30 p. m., 1:00 p. m., 1:30 p. m., 2:00 p. m., 2:30 p. m., 3:00 p. m., 3:30 p. m., 4:00 p. m., 4:30 p. m., 5:00 p. m., 5:30 p. m., 6:00 p. m., 6:30 p. m., 7:00 p. m., 7:30 p. m., 8:00 p. m., 8:30 p. m., 9:00 p. m., 9:30 p. m., 10:00 p. m., 10:30 p. m., 11:00 p. m., 11:30 p. m., 12:00 p. m., 12:30 p. m., 1:00 p. m., 1:30 p. m., 2:00 p. m., 2:30 p. m., 3:00 p. m., 3:30 p. m., 4:00 p. m., 4:30 p. m., 5:00 p. m., 5:30 p. m., 6:00 p. m., 6:30 p. m., 7:00 p. m., 7:30 p. m., 8:00 p. m., 8:30 p. m., 9:00 p. m., 9:30 p. m., 10:00 p. m., 10:30 p. m., 11:00 p. m., 11:30 p. m., 12:00 p. m., 12:30 p. m., 1:00 p. m., 1:30 p. m., 2:00 p. m., 2:30 p. m., 3:00 p. m., 3:30 p. m., 4:00 p. m., 4:30 p. m., 5:00 p. m., 5:30 p. m., 6:00 p. m., 6:30 p. m., 7:00 p. m., 7:30 p. m., 8:00 p. m., 8:30 p. m., 9:00 p. m., 9:30 p. m., 10:00 p. m., 10:30 p. m., 11:00 p. m., 11:30 p. m., 12:00 p. m., 12:30 p. m., 1:00 p. m., 1:30 p. m., 2:00 p. m., 2:30 p. m., 3:00 p. m., 3:30 p. m., 4:00 p. m., 4:30 p. m., 5:00 p. m., 5:30 p. m., 6:00 p. m., 6:30 p. m., 7:00 p. m., 7:30 p. m., 8:00 p. m., 8:30 p. m., 9:00 p. m., 9:30 p. m., 10:00 p. m., 10:30 p. m., 11:00 p. m., 11:30 p. m., 12:00 p. m., 12:30 p. m., 1:00 p. m., 1:30 p. m., 2:00 p. m., 2:30 p. m., 3:00 p. m., 3:30 p. m., 4:00 p. m., 4:30 p. m., 5:00 p. m., 5:30 p. m., 6:00 p. m., 6:30 p. m., 7:00 p. m., 7:30 p. m., 8:00 p. m., 8:30 p. m., 9:00 p. m., 9:30 p. m., 10:00 p. m., 10:30 p. m., 11:00 p. m., 11:30 p. m., 12:00 p. m., 12:30 p. m., 1:00 p. m., 1:30 p. m., 2:00 p. m., 2:30 p. m., 3:00 p. m., 3:30 p. m., 4:00 p. m., 4:30 p. m., 5:00 p. m., 5:30 p. m., 6:00 p. m., 6:30 p. m., 7:00 p. m., 7:30 p. m., 8:00 p. m., 8:30 p. m., 9:00 p. m., 9:30 p. m., 10:00 p. m., 10:30 p. m., 11:00 p. m., 11:30 p. m., 12:00 p. m., 12:30 p. m., 1:00 p. m., 1:30 p. m., 2:00 p. m., 2:30 p. m., 3:00 p. m., 3:30 p. m., 4:00 p. m., 4:30 p. m., 5:00 p. m., 5:30 p. m., 6:00 p. m., 6:30 p. m., 7:00 p. m., 7:30 p. m., 8:00 p. m., 8:30 p. m., 9:00 p. m., 9:30 p. m., 10:00 p. m., 10:30 p. m., 11:00 p. m., 11:30 p. m., 12:00 p. m., 12:30 p. m., 1:00 p. m., 1:30 p. m., 2:00 p. m., 2:30 p. m., 3:00 p. m., 3:30 p. m., 4:00 p. m., 4:30 p. m., 5:00 p. m., 5:30 p. m., 6:00 p. m., 6:30 p. m., 7:00 p. m., 7:30 p. m., 8:00 p. m., 8:30 p. m., 9:00 p. m., 9:30 p. m., 10:00 p. m., 10:30 p. m., 11:00 p. m., 11:30 p. m., 12:00 p. m., 12:30 p. m., 1:00 p. m., 1:30 p. m., 2:00 p. m., 2:30 p. m., 3:00 p. m., 3:30 p. m., 4:00 p. m., 4:30 p. m., 5:00 p. m., 5:30 p. m., 6:00 p. m., 6:30 p. m., 7:00 p. m., 7:30 p. m., 8:00 p. m., 8:30 p. m., 9:00 p. m., 9:30 p. m., 10:00 p. m., 10:30 p. m., 11:00 p. m., 11:30 p. m., 12:00 p. m., 12:30 p. m., 1:00 p. m., 1:30 p. m., 2:00 p. m., 2:30 p. m., 3:00 p. m., 3:30 p. m., 4:00 p. m., 4:30 p. m., 5:00 p. m., 5:30 p. m., 6:00 p. m., 6:30 p. m., 7:00 p. m., 7:30 p. m., 8:00 p. m., 8:30 p. m., 9:00 p. m., 9:30 p. m., 10:00 p. m., 10:30 p. m., 11:00 p. m., 11:30 p. m., 12:00 p. m., 12:30 p. m., 1:00 p. m., 1:30 p. m., 2:00 p. m., 2:30 p. m., 3:00 p. m., 3:30 p. m., 4:00 p. m., 4:30 p. m., 5:00 p. m., 5:30 p. m., 6:00 p. m., 6:30 p. m., 7:00 p. m., 7:30 p. m., 8:00 p. m., 8:30 p. m., 9:00 p. m., 9:30 p. m., 10:00 p. m., 10:30 p. m., 11:00 p. m., 11:30 p. m., 12:00 p. m., 12:30 p. m., 1:00 p. m., 1:30 p. m., 2:00 p. m., 2:30 p. m., 3:00 p. m., 3:30 p. m., 4:00 p. m., 4:30 p. m., 5:00 p. m., 5:30 p. m., 6:00 p. m., 6:30 p. m., 7:00 p. m., 7:30 p. m., 8:00 p. m., 8:30 p. m., 9:00 p. m., 9:30 p. m., 10:00 p. m., 10:30 p. m., 11:00 p. m., 11:30 p. m., 12:00 p. m., 12:30 p. m., 1:00 p. m., 1:30 p. m., 2:00 p. m., 2:30 p. m., 3:00 p. m., 3:30 p. m., 4:00 p. m., 4:30 p. m., 5:00 p. m., 5:30 p. m., 6:00 p. m., 6:30 p. m., 7:00 p. m., 7:30 p. m., 8:00 p. m., 8:30 p. m., 9:00 p. m., 9:30 p. m., 10:00 p. m., 10:30 p. m., 11:00 p. m., 11:30 p. m., 12:00 p. m., 12:30 p. m., 1:00 p. m., 1:30 p. m., 2:00 p. m., 2:30 p. m., 3:00 p. m., 3:30 p. m., 4:00 p. m., 4:30 p. m., 5:00 p. m., 5:30 p. m., 6:00 p. m., 6:30 p. m., 7:00 p. m., 7:30 p. m., 8:00 p. m., 8:30 p. m., 9:00 p. m., 9:30 p. m., 10:00 p. m., 10:30 p. m., 11:00 p. m., 11:30 p. m., 12:00 p. m., 12:30 p. m., 1:00 p. m., 1:30 p. m., 2:00 p. m., 2:30 p. m., 3:00 p. m., 3:30 p. m., 4:00 p. m., 4:30 p. m., 5:00 p. m., 5:30 p. m., 6:00 p. m., 6:30 p. m., 7:00 p. m., 7:30 p. m., 8:00 p. m., 8:30 p. m., 9:00 p. m., 9:30 p. m., 10:00 p. m., 10:30 p. m., 11:00 p. m., 11:30 p. m., 12:00 p. m., 12:30 p. m., 1:00 p. m., 1:30 p. m., 2:00 p. m., 2:30 p. m., 3:00 p. m., 3:30 p. m., 4:00 p. m., 4:30 p. m., 5:00 p. m., 5:30 p. m., 6:00 p. m., 6:30 p. m., 7:00 p. m., 7:30 p. m., 8:00 p. m., 8:30 p. m., 9:00 p. m., 9:30 p. m., 10:00 p. m., 10:30 p. m., 11:00 p. m., 11:30 p. m., 12:00 p. m., 12:30 p. m., 1:00 p. m., 1:30 p. m., 2:00 p. m., 2:30 p. m., 3:00 p. m., 3:30 p. m., 4:00 p. m., 4:30 p. m., 5:00 p. m., 5:30 p. m., 6:00 p. m., 6:30 p. m., 7:00 p. m., 7:30 p. m., 8:00 p. m., 8:30 p. m., 9:00 p. m., 9:30 p. m., 10:00 p. m., 10:30 p. m., 11:00 p. m., 11:30 p. m., 12:00 p. m., 12:30 p. m., 1:00 p. m., 1:30 p. m., 2:00 p. m., 2:30 p. m., 3:00 p. m., 3:30 p. m., 4:00 p. m., 4:30 p. m., 5:00 p. m., 5:30 p. m., 6:00 p. m., 6:30 p. m., 7:00 p. m., 7: